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The Rainbow Empire

By Stuart Bergsma, M. D.

Reviewed with Additional Material by Mrs. E. D. McKune, Canton, Ohio.

STUDY III—MEDICAL AND EDUCATIONAL MISSIONS

IF my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land." (2 Chron. 7:14)

In this Study we shall think especially of our missionaries and of the Medical and Educational work they are doing for and with the people of Ethiopia. Their motives are deeper than the healing of bodies and the training of minds. In the name of the Great Physician they are striving to help the Ethiopians live abundantly in "bringing healing to their land". Those of us who are in the Homeland, concerned with the *Sending part* of the Missionary enterprise, may likewise ponder well the promise of 2 Chron. 7:14.

INCIDENTS IN THE PRACTICE OF MEDICINE

"Murphy, Hakim! Murphy, Hakim!" Strange words to us, but the Medical Missionaries in Ethiopia understand! They know that when a patient comes pleading, "Murphy, Hakim" he is saying, "Needle, Doctor!"

China was opened at the point of the lancet. "Not so with Ethiopia. Here it is the hypodermic needle that is getting under the Ethiopian's skin, both literally and figuratively. So many of the diseases of the Ethiopian have been healed so dramatically by the intravenous needle that he has a profound respect for this valuable agency. He will come to the hospital demanding a needle, even if it be for a headache or for some affliction for which we do not choose to use a needle." (Text)

In *The Rainbow Empire* Dr. Bergsma sites personal incidents which he has experienced at the George Memorial Building of the Tafari Makonnen Hospital in Addis Ababa. They testify to the loving patience, sense of humor, and spiritual understanding of human nature, that form a part of the equipment of a successful medical missionary in Ethiopia.

Think of Warku, a thief, who was shot in the chest while robbing a house. Finally the police caught him

and took him to the George Memorial Hospital. Anxious, careful treatment and an operation restored him to health. But, alas, he was taken away to be tried as a thief—and perhaps sentenced to death. If death proved to be his fate, was it worth while to heal him so that he might be killed? Yes, very much worth while, when we realize that at the hospital he heard the Word of God and the way of salvation.

Another patient, an old Galla "Black Joe sort of individual" cleverly removed adhesives and splints from his fractured thigh, in spite of the doctors and nurses. Yet somehow, he became fairly strong. Before Dr. Bergsma deemed it wise the old fellow begged to leave the hospital. "If I could only go home, lie on my back and drink goat milk through my nose I'd be better in a day." Dr. Bergsma, skeptical of this cure, insisted that he stay a bit longer.

That Ethiopians are not devoid of curiosity, is revealed in this incident: The fractured leg of an old man was placed in a cast, to be kept on for six weeks. On the second day the family came to take the man home, and did so against hospital wishes. They were warned not to remove the cast, but to bring him back to the hospital. Three months later the man appeared with a crooked, almost useless leg. His family said, "Yes, we removed the cast on the same day we took him home. We removed it with an ax. Why? We wanted to see how it was getting along. And would you believe it, the minute he walked on it after we removed the cast he had a great deal of pain in his leg and it became crooked like you see it now."

What is a doctor to do when his work is thus brought to naught?

Many natives have the idea that it is "The Will of God" that they should have disease and afflictions. Tapeworm is taken for granted. Everyone has it, and periodically takes Kasso, a medicine for expelling it. Of course they laugh at those who caution against eating raw cow meat, not believing that it causes tapeworm. Some even feel that it is a calamity not to have tapeworm. In their wilful ignorance they do not believe that the ever-present lice cause typhus fever; that the tick transmits relapsing fever; that ulcers are communicable; or that the mosquito causes malaria.

Superstition, and the native witch doctor are factors hard to counteract. There is fear of the "evil eye", of lurking spirits which wait to devour them, and as someone has expressed it,—"fear of everything".

While on the trek, so graphically related in Chapters XIV to XIX of *The Rainbow Empire,* Dr. Bergsma occasionally paused to give healing to people or to hold clinics. Of the region between Nakempti and Sayo he says, "Almost every woman has a goitre, a few of them immense, like a football beneath their chin. This region is also endemic for elephantiasis, a few men having legs like an elephant." He gave worm tablets. He pulled three teeth for a total fee of 25 cents U. S., and the husband of the patient grumbled that his price was too high!

A glance at the Annual Reports of "The Year in Ethiopia" (p. 885, July 1931 and p. 877 July 1932 *The Womens Missionary Magazine*) will reveal

the nature of the work which forms the every-day incidents in the life of the medical missionary at Addis Ababa.

Should the missionary demand pay for medicine and treatment? As we read of the poverty and degradation of the poorer classes, especially among the Gallas, our sentimental response might be, "Give, give, give—with no thought of pay." But Dr. Bergsma relates that he learned that a small charge in most cases lessens the danger of pauperization. Some may feel "no cost—no good" and pour out the medicine, then return to the mercy of the witch doctor who will not fail to charge for his services.

Of course those who *cannot* pay are not denied care. The great desire is to "teach the Ethiopian to appreciate certain things in this land where there is nothing to compare to the compassion of modern missions."

Many do appreciate all that is done for them. At the time of his coronation the Emperor made the following statement which appeared in an Egyptian newspaper: "In this hour in which my heart is lifted up to God, I must offer my heartfelt thanks for all the good that the American missions have done for us. They have helped to spread the word of God and Christian teaching in all parts of the country, and we especially thank the doctors, not only because of their great services to the members of the Emperor's family, but because they have given the blessings of health and strength to thousands of my poor people. May God prolong the lives of His honored servants who have come to us from America."

ETHIOPIAN CHURCH PAINTING

("Rainbow Empire" p.230, and other parts of Ch. XXIV)

The Mother Mary and Child, with Angels, Gabriel and Michael. The Crucifixion, piercing of side, and weeping women. The Entombing. The Guard sleeping about the tomb. The Resurrection. Note astonishment of Guards. The Descent of the Holy Spirit at Pentecost.

Cut furnished from Mrs. George Moore Memorial Fund.

HOSPITALS AS EVANGELIZING CENTERS

THE MISSION HOSPITAL SPEAKS

I stand by the side of a river
That carries its freight to the sea,
There's never a port of any sort,
But sends her sons to me.
To me from the ships of the river
They come to be eased of their pain
But when they at length regain their strength
They're off to their ships again.

I stand by the side of a current
That's deeper by far than the sea,
And storm-beaten craft of every draught
Come in to be healed by me.
But some have more sin than fever,
And some have more grief than pain.
God help me make whole both body and soul.
Before they go out again!

—Hyla S. Watters, M. D.

This poem was not written about our hospitals in Ethiopia, but does it not beautifully express the reason for their existence?

Evangelism entered into the very foundation of the United Presbyterian Mission in Ethiopia. In 1918 Dr. Tom Lambie at Nasser, Sudan, received the Macedonian call to fight influenza in Western Ethiopia. The following year the Foreign Board recognized the "Call of the Wide-open Door" and sent the Lambies, the Giffens, and Rev. R. G. McGill to investigate. Dr. and Mrs. Lambie remained at Sayo, on a tract of land given them by the governor—but *only* on the condition that they might tell the story of God's Love in sending His Son into the world. Today Dr. Joseph S. Maxwell and Miss Elizabeth McKibben, R. N., are busy bringing health in the name of Christ to a large number of pagan Gallas. This fine, large mission compound, so much isolated from the rest of the world except during the four months when the river is high, has a large district for its parish. "The nearest doctor is at Gorei, five days away by the shortest route. The next nearest is Nasser, about a week away. The third nearest is the Swedish mission at Nakempti, two weeks away." Ere long the Jean Orr Memorial Hospital will be completed.

Gorei, the largest city of pagan Western Ethiopia, offers an opportunity similar to that of Sayo to minister health of body and soul to the Gallas. Medical missionaries there are Dr. and Mrs. Virgil F. Dougherty and Miss Viola Bayne, R. N.

The work at Addis Ababa was likewise opened at the insistent call of Physical Suffering. The romantic story of the George Memorial Hospital belongs to our next Study. Many nationalities and tribes and religions find healing there, making the nature of the work different from that at Sayo and Gorei. Few of us realize the vast amount of work done in this hospital by our doctors and nurses and native helpers there.

Prayer and Bible reading with the patients at these three stations form a part of each day's activities. Many Ethiopians learn scripture verses easily, and request special prayer. Many pause to read the Scripture quotations on the walls of the George Memorial Hospital.

We may be sure that the evangelistic motive is not neglected in caring for those who have "more sin than fever" and "more grief than pain".

EDUCATIONAL NEEDS AND OPPORTUNITIES

What is real education? Do the Ethiopians *need* the education that the West deems so necessary for a well-rounded life? If they do not themselves feel the need, should it be thrust upon them? To such questions Dr. Bergsma gives the answer, "Ignorance is at the basis of all the superstition, prejudice and poverty in Ethiopia."

The need then is to banish ignorance. It is only within the last twenty-five years that there have been in Ethiopia any schools except the Priest Schools where the Bible was taught in the ancient language no longer used except in church ritual. Even now, mission and government schools do not take care of more than a thousand children. Few can read and write. Why does not the enlightened Emperor, Haile Selassie I, compel the children to go to school? But if you ask this question, you must first answer these questions: Where would he send them? Where secure enough teachers? He does send promising boys to Europe and America for study, but of course his great hope is to have adequate schools in Ethiopia as soon as possible. Consequently in 1930 he appointed Prof. Frank Ernest Work of Muskingum College as Director of Education, with the stupendous task of supervising the organization of a public school system for 10,000,000 people. We realize that it will take years to reach its full accomplishment. Prof. Work is returning to Muskingum this fall, from his two-year leave of absence.

The languages in Ethiopia are variously estimated from a dozen to seventy in number. The ones about which most is known—Ethiopic or Geez, Amharic, Galla, Tigre and Tigrinya—have many similarities. Amharic, the language of the ruling class, has 251 characters. (See Chart, p.41 of Text) Note that in reality there are 33 chief characters, each having seven vowel forms added to it. Thus each of the 251 characters represent a consonant plus a vowel. Suppose the first letter in the alphabet is Ha. The variations are Hu, Hee, Hah, He, Huh, Ho. In addition to these characters there are several diphthongs.

What should be done to simplify this alphabet? If the Amharas would decide to accept the seven vowel symbols as separate from the consonants, they would reduce the alphabet to 70 characters. Some advocate using the English alphabet characters.

Many amusing things happen to the missionary learning the languages of Ethiopia. He finds it hard to "twist his tongue" to say the unfamiliar sounds. He wonders why neither natives nor older missionaries can understand what he is trying to say, and doubtless finally decides there are Shibboleths in the Ethiopian languages which are not for his Westernized vocal cords.

Each child in Ethiopia who has no chance to go to school offers an *opportunity*, or may we say "Each child *is* an opportunity." The cost of sending a boy to school at Sayo is only $15.00 per year—but $15.00 is the average yearly wage of a working man in Ethiopia. Rev. C. F. Kenneweg, in an article in the *Christian*

Union Herald estimates that this amount might be budgeted thus:

Food for nine months at 75 cents per month	$ 6.75
Clothes and soap per year	2.00
Housing (His bed a few pieces of wood nailed together with a grass mat for matress. House of grass)	.50
Tuition and equipment	2.25
Miscellaneous and overhead	3.50
Total	$15.00

Find a copy of the *Christian Union Herald* for July 4, 1929 and read the letter written to Miss Blair by Gebyris Birratou concerning his fine record in Assiut College and his desire to go to Beirut Medical School. This former pupil at Sayo is an illustration of what many might do if they had the opportunity.

SCHOOLS AS EVANGELIZING CENTERS

The Bible, sacred songs and the wonderful experience of prayer are taught in the Mission Schools, hence there is no question about their value as evangelizing centers. That which is implanted into the fertile mind of a child will likely bear fruit.

Many feel that evangelization is more effectively done in Boarding Schools than in Day Schools. We know what happens when home and community influences are opposite of what has been taught in school. Boarding Schools, in which every phase of a child's life may be directed, offer excellent opportunity for sowing the seeds of purity, truth, industry, and the other virtues which make for good, honest, abundant living. In reality the school becomes the mother and spiritual guide of the children. The missionaries are attempting in every way to avoid the danger of "educating away" from family ties. Rather, they are trying to make the Youth of Ethiopia more enlightened, useful members of their family or tribe. The pupil who respects and loves his teacher will confide in that teacher and will unconsciously follow the example set by the teacher. When the teacher is Christian, can the School be other than a real evangelizing center? The Christian students in our Mission Schools in Ethiopia today are living examples of what the school does in the realm of evangelism.

Let us pray for the doctors, nurses and teachers who represent us in Ethiopia! Let us support them as they labor in hospital and class-room to develop Christian characters which will be the fulfillment of "the rich promise for the future" symbolized by the green stripe of the Ethiopian flag.

PROGRAM SUGGESTIONS

MEDICAL AND EDUCATIONAL MISSIONS

Poster or Invitation—Sketch, or cut from gray, stone-colored construction paper and paste on the poster sheet, the Gateway Entrance to the American Mission Compound at Addis Ababa. (Picture, p.23, *Rainbow Empire*) Within the arch write the invitation in the form of a Christmas tree if this program is presented in December:

Do
Y O U
know that
"Schools and
Hospitals have
a big place,
In taking Christ
to Ethiopia's race?"
Date .....
Place .....
W.
M.
S.

(Print the letters green with little extra "flourishes" in red, if you use the Amharic type of letter, as suggested in September Magazine.

Devotional Service

1. Demonstration. Create Christmas atmosphere. Have light dim in room. Chairman may light a tall white candle saying, "Jesus said, 'I am the Light of the World!' I light this Candle to symbolize the Light that came into the world at His birth. Missionaries are the great Light Bearers of the World. Let us see what they are doing to carry the Light to Ethiopia." (Announce subject for Study. Place on the floor in their relative geographical positions, large outline maps of the United States and of Africa which you have previously cut from wrapping paper. Indicate your home state on U. S.; Ethiopia on Africa.)

Hidden voice sings "Silent Night". American mother with babe (doll may be used) comes in, stands on America, and reads or recites following poem while quiet music is being played:

A MOTHER'S PRAYER

"As I hold my own baby,
So close to my breast,
With the tiny soft fingers,
Like pink rosebuds pressed.
Do I think of that Baby
Of heavenly birth,
Who came bringing hope
To the mothers of earth?

"As I clasp my own baby,
So close with a prayer,
That the Saviour will keep us
With all watchful care,
Do I think of the mothers
Whose mute, nameless fears
Bow them down to blind gods
With dumb lips and deaf ears?

"In my home where my child
Is a gift from the Lord,
Where the mother is honored
The baby adored,
Do I think of far lands,
Where at breaking of day,
The unwanted babies
Are carried away!

"Oh, Father, who gavest
My baby to me,
May the love of my child
Bring me closer to Thee.
May the children of earth
Who know not Thy Son
Be more precious to me
Because of my own."
—Copehhaver.

Ethiopian mother enters, carrying baby. She stands on Ethiopia and reads or recites:

I, too, hold my baby,
But have only fear
Of spirits that haunt us,
Of demons that jeer.
No comfort in sickness,
No Saviour to care!
Our burdens and sorrows
Are heavy to bear.

Oh, mother and baby.
From over the sea—
Please tell us of Him
Who is precious to thee.
May the love for your baby
So precious and true,
Make you thoughtful of us
In Ethiopia too!

Three others enter, each carrying a lighted candle. They stand in the relative position of the location of our mission stations and say in turn: "I come with a message of Healing and Light for the mothers of *Gorei.*" Next substitutes *Sayo,* and other one, *Addis Ababa.*

Hidden soloist sings one verse of "The Light of the World is Jesus" or "The World Children for Jesus." All leave stage.

2. Scripture: "I will heal their land." 2 Chron. 7:14; Matt. 10:5-8.

3. Prayer Cycle: 6th and 29th Days.

4. Song: "Prepare Ye the Way". Bible Songs Hymnal, 147.

Program—Take the Posters of Study 1 (Sept. Magazine) and the one described above for this Study, to the meeting. Call attention to the fact that the *Green Stripe* of the Flag, or *green band* of the Rainbow, symbolizes the *Rich Promise for the Future,* and that our Medical and Educational Missions are striving to use every opportunity to safeguard the Future of Ethiopia.

This Program may be developed by the Topic Method. Perhaps a more impressive development would be by means of two Demonstrations, suggested by Text itself, and worked out in one's own original way according to this general outline:

1. *Demonstration* 1 (To show Language difficulties and Educational needs.)

A woman impersonating a recently-arrived missionary is studying the Ethiopian language from the Alphabet Chart (Text, p.41). She should appear to be studying intently, and may say aloud the letters and their variations, such as "Ha, Hu, Hee, Hah, He, Huh, Ho" and "La, Lu, Lee, Lah, Le, Luh, Lo." She may practice saying "Thenestahlein, Gheta. Inia ahun wade aradan ene hid alen" until she feels sure she can say it. Native enters, and the missionary proudly begins: "Thenesthalein . . . ." The native tries to understand. Missionary repeats, etc. Finally, with sickly smile, the native goes off. Alone, the Missionary mutters gloomily, "It's strange they cannot understand a simple sentence like "Good morning, master, how are you today?"

At least two other missionaries enter. Our New Missionary tries out his sentence on them. They look blank and shake their heads. Remarks for the conversation on p.39, such as "If you wouldn't make your tones so nasal, we could understand your version of the Amharic language," or "You make your tones too nasal" etc. Then, in *English,* they talk about the difficulties in learning the Ethiopian languages; of Educational Needs and Opportunities; of our Mission Schools and our Educational Missionaries; of students in the Schools, etc. (See Chapter IV of *The Rainbow Empire.* Added material may be gleaned from items in the Denominational Literature, especially from the *Christian Union Herald* and *The Womens Missionary Magazine* in the *Foreign Correspondence section,* or in *special Ethiopia Numbers.*

2. *Demonstration* 2 (to show Medical work)

Two "Nurses" are in conversation. One has just arrived at the George Memorial Hospital and is anxious to learn of the work. (She may impersonate Mrs. Harold J. Wilson). The "older nurse" displays *"The Latest Ethiopian Doctor Book"* called *"Hakim Mazhaf"* in Amharic language. Through conversation they bring out the story of the Medical work as they look at the *Doctor Book* together. This book may be made thus: Secure a ten-cent-store Scrap Book. Decorate cover page with appropriate picture. The picture on the cover page of the Foreign Missions Handbook, *The Great Physician in our Foreign Fields,* is good. It shows a missionary treating the sick in Africa. Standing in the shadow, with His hand on the shoulder of the doctor is the Great Physician. In the book paste clippings, pictures—anything that has any bearing on Medical work. You may copy paragraphs from the Text. At the top of each page print appropriate headings. Headings such as the following are suggested for your *Hakim Mazhaf*:

Come Over into Ethiopia (Write paragraph about "Macedonian Call"

answered by Dr. Lambie. See "Facts and Folks", p.133)

Ethiopia Opened at the Point of the Needle (Briefly outline Text, p.273)

What's a Missionary Worth? (Paste this leaflet in Hakim Mazhaf. Several months ago they were sent free to each Congregation from the Foreign Board. The cartoon by native patient is most interesting).

Emperor Praises Work of Medical Missions (Picture of Emperor, beneath which write the quotation used in Article above).

Galla Cures (*Christian Union Herald,* March 19, 1932. Article by Rev. C. F. Kenneweg).

Murphy, Hakim! (Write quotation from Text, p.44).

Trials of a Medical Missionary (Copy several incidents from Ch. V).

Testimonials (Several incidents from Ch. V may be written in testimonial-form—as though a patient has written them of his cure).

Cancer of Sin (Text, p.52).

10,000,000 *People Waiting for More Doctors* (Clippings from Denominational Literature and quotations from Text on Need of more doctors).

Poems (Copy "The Mission Hospital Speaks" and "A Nurse's Prayer" (p.590, May 1932 *Missionary Magazine.*)

All in a Day's Work (Brief outline of Mrs. Bancroft's Diary, *Missionary Magazine,* May 1932 p.587.

The above are merely suggestive. Other headings will suggest themselves. Or, the Group in charge of this program might use the idea of "The Latest Doctor Book" for a Society Project, by distributing at a previous meeting, loose leaf pages to volunteers wishing to make *one page* of *Hakim Mazhaf.* Label at top of page kind of material to be put on that page. Collect and bind into book at this meeting, letting each explain material found. Circulate the book among Sabbath School classes and Shut-ins.

Dollar Day Bargains!

On the Blackboard or a Chart write an "Ad" showing what $1.00 (U. S.) will do in Ethiopia.

DOLLAR DAY!
Great Values!
Unheard of Opportunities for Mission-Minded People of the U. P. Church!
$1.00 IN ETHIOPIA WILL:

1. Buy 2 Amharic or Galla Bibles.
2. Buy 4 Testaments.
3. Buy 20 individual Gospels.
4. Buy 1 suit of clothes.
5. Pull 12 teeth (Dr. Bergsma's trek rate of charge).
6. Support Boy in Boys' Boarding School at Sayo for 18 Days.

(This $ budgeted:

Food	1⅓ months.
Clothes, Soap	6 months.
Housing	2 years.
Tuition	5 months.
Miscellaneous	3⅓ months.

Do you know any place a Dollar will go Further?

See the Treasurer of your W. M. S.!

(Other items of expense may be found and added. Several copies may be made in bill form and passed among the women, letting them take them home and find more to add to bargain list.)

Story "My Life Story" (concerning a tweed coat that went to Ethiopia. See *Junior Missionary Magazine,* Nov. 1931. Appropriate for Christmas meeting when thoughts of giving are uppermost.

Service project—Send Christmas card to "Prayer offering Missionary" or send a "Scrap book letter" to a missionary your Society helps to support. Make it of scraps of poetry, jokes, events in home church, pictures, cartoons, personal notes, etc.

At the Point of a Question:

1. What do you consider the greatest medical need of the Ethiopians?
2. What suggestions do you have for instituting a Public School System in Ethiopia?
3. Are Schools and Hospitals enough to give Ethiopia? Why?
4. Should doctors be licensed to preach before going to Ethiopia?

(See suggestion for debate, p.13 of *How to Use*).

Ethiopia's Onesimus, or How the Word Came to the Gallas

By Mrs. Fred L. Russell, On furlough, Grandview, Washington

IT is always marvelous in our eyes when we are privileged to see the working of God's hand in the affairs of a people or of an individual. As early as 451 A.D. a foundation was laid for translating the Bible into the Ethiopian tongue. You will find this thrilling story in our study book, "Rainbow Empire", pp. 208, 209 and 262.

This translation however, was in the language of the Amharic, or ruling class, and the vast majority of the people of Ethiopia are of the Galla tribe. These are the serfs, the toilers and they speak a different language and are Pagan in belief. Had God created and forgotten them, as is commonly believed amongst them?

God never forgets His children and He is not far from those who seek Him. In this instance He used a guiding hand in the affairs of a little slave boy, an Ethiopian Onesimus, for His honor and glory and the bringing of His Word to the Galla people.

Many years ago an Arab slave raider brought a group of slaves to a dealer, who took them over the long trek to the seacoast. It was a heart-breaking journey of some three hundred miles over high rugged mountains and across desert plains. Among these slaves was a little Galla boy. Through the burning heat of the day with scarcely any water, in the long, cold nights the little lad wondered what it was all about and longed for his home folk! At last the seaport was reached and the slaves were put aboard an Arab sailboat preparatory to meeting with some slave selling vessel. But God had His plan for that boy and it was not His will that he was to be a slave of man.

SAVED TO SERVE

Instead of some slave seller's vessel approaching, a British Man of War found the lot of them. The slave dealers were dealt with justly and severely and the adults of the slaves were dispatched to their homes; but one little lad touched the heart of the Captain and he took him aboard and took him to the Swedish Mission school in Eritrea (Northern Ethiopia, in control of the Italian Government). There this little lad learned well, to read and write and to love Jesus Christ, of whom he had never heard in his own Pagan Galla home. He took the name of Onesimus, as a freed slave he indeed was, saved not only from the Arab slave dealer but from the power of Sin. He dedicated his life wholly to the service of his new Master, and because he was so bright and showed so much promise, the Swedish missionaries managed to have his education continued at a Theological Seminary in Sweden. While there he studied deeply of God's Word and he was filled with longing that his people should have this Book in their own language. He was greatly impressed with the Godly homes in Sweden, where the Bible was daily read and was the center of honor in the home. When his school work was finished he returned

to his own land determined to undertake the great task of putting the Bible into the Galla language, using the Swedish Bible for his basis.

On returning to the school he married one of the fine Christian girls of his own people, Mary by name. To them God gave a fine family and they are still both living out at Nekempti, in the great Galla province, with grandchildren to bless their old age. It has been our privilege to visit their home and also to hear Onesimus preaching the Word of God with such power that our school boys sat spellbound as he talked, for nearly two hours.

DEBTORS TO ONESIMUS

A Christian woman named Esther, a close friend of Mary's since girlhood, has always made her home with Onesimus' family and she has been of greatest help in translation work, and the tedious copying necessary. In 1893 the New Testament was off the press of the British and Foreign Bible Society, requiring an entirely new sort of print for the phonetic characters which were taken from the ancient Ethiopic writings. This meant that in any Galla home where anyone could read that the Word of God was ready for him in his own mother tongue. In 1899 the whole Bible was printed and so it was ready for the use of the Evangelical missions when they were finally allowed entrance into the previously closed land of Ethiopia. Our own United Presbyterian work is years ahead because this wonderful work of translation was already done before our church began its work there. In fact the Bible is the one Book of which we have sufficient copies to permit each school pupil to have his or her own copy! It is the one Book which each takes to his home, when leaving or finishing school, and we have God's own promise that His Word shall not return void but shall prosper in the thing whereunto He sent it. There are many instances where the Word of God, without the contact of any missionary has been the instrument of changing the life from the darkness of superstition to that Light which is the Light of the world.

God has not forgotten the Galla people! He saved and led this Onesimus to do His will and the work is not finished. Few Gallas can read or write. The Missions have helped in the past ten or twelve years but, oh, so few in comparison to the multitudes, can read now. Still God has not forgotten the Galla people! In the plan of the present Emperor there are to be educational opportunities for every person in his Empire. Our own Professor Work, from Muskingum College, has been in the employ of the Emperor for more than a year, working out this educational system. Surely God's hand was in the choice of such a Christian man for that task just as certainly as it was in the saving of the slave lad for His work in giving the Bible to the Gallas. Now it is ready to be used in all the schools that will go to the villages as soon as the good Emperor can put in operation his plan for educating his people. Truly God works in a marvelous way His wonders to perform!

Jubilee Year

THE WORK ACCOMPLISHED BY THE WOMEN OF OUR CHURCH FOR THE COLORED PEOPLE

The article appearing in the Jubilee Department this month was written by Mrs. C. H. Johnson, Birmingham, Alabama. For many years she has been actively engaged in work among her own people and writes out of her experience. She has been a blessing to the colored people of our church.

PERHAPS no organization, aside from the Church and Sabbath School, has done more for the uplift of the people than the Mothers' Club. At the very beginning the one room cabin, where the mothers cooked, ate, slept, gave birth to children, got sick, etc. with no privacy for sexes, was condemned. Wives often helped their husbands fell trees and add on rooms, which they delightedly reported at the next meeting. Healthful cooking, neat housekeeping, care of the baby and the moral and religious training of the children were some of the many lessons taught. The family altar which is in the majority of homes was especially stressed.

At my first meal in one of these new kitchens the tablecloth was flour sacks sewed together, and one knife and fork did service for two. "After many days" I was again a guest in a native home; a white tablecloth, silver knives and forks, and a most palatable meal was served; after which came worship. Truly, "God has done great things for us."

The first year of the Mothers' Club enrolled sixty, sixty women eager to learn to read God's Word; and that first year many could read the first chapter of John, repeat the twenty-third psalm and write their names. This year the enrollment was 105. The nurse, Mrs. Rhea, teaches first aid and home nursing as her contribution to the program, while the men teachers instruct in making flower stands, book cases, etc. out of goods boxes. The husbands chopped trees, hauled them to the mill, sawed them and built a two room house which the mothers have furnished as a model home. This was without a cent of cost to the Board.

The Mothers' Club was started at Miller's Ferry in 1881 and is now in all the missions in Alabama. Today the state requires Opportunity Schools in every community—an outgrowth of this effort. One is reminded of Booker Washington's industrial training, which now is a part of white schools generally throughout the South and North.

The Mission Schools have led to changes in every phase of community life. Religion in the early days meant nothing as to moral or Christian living; it was an appeal to the emotions. A preacher's prayer: "Lord, you is so good to us; us kin do anything an' you forgive us," expresses the general ideal. The native churches, copying after the missions, have intelligent services. Many of the ministers have attended theological seminaries in sharp contrast with 27 "locust" preachers at Miller's Ferry in the 80's, few of whom could read a word and whose texts were such as, "Every tub must stand on its own bottom;" and "ef you want to know whah 'tis foun', sarch for it" was the admoni-

THE
WOMEN'S GENERAL MISSIONARY
SOCIETY
OF THE
UNITED PRESBYTERIAN
CHURCH
1883
1933
W.G.M.S.
HOME
FOREIGN
THE
CHALLENGE
OF OUR
JUBILEE
YEAR
A MORE COMPLETE ORGANIZATION
A DEEPER SPIRITUAL LIFE
A CONSCIENTIOUS STEWARDSHIP
A CLEARER VISION OF NEED OF MISSIONS
A DEVOUT EXPRESSION OF GRATITUDE
IN GIFTS AND SERVICE

tion. Attractive church buildings have replaced the log or slab places of worship with their backless benches.

In my Sabbath School class of sixty only two professed to be Christians; now scarcely anyone enters adulthood unconverted. Young men trained in our schools are officers in the native churches and are transforming the mode of worship; and while the United Presbyterian Church has not grown so rapidly in numbers it serves as a model. As Judge Henderson expressed it, "Because of the mission, 'New Hope' (church) will be more hopeful, 'Shady Grove' more grateful, and 'Morning Star' will shine brighter."

The hospital with its trained nurses broke down prejudice to Negro education and made friends among the whites as no other agency could. It happened that two greatly beloved teachers in the white high school were stricken with typhoid fever just as school was closing. A schoolroom was fitted up and two of our nurses installed. Not only were their services satisfactory, but their pleasing manners won the good will of the white patrons of the school. It has been said that education would make Negroes impertinent and give them the "big head". The two efficient nurses proved just the opposite. At one time there were thirteen nurses in training and all were serving in some white home acceptably. Quite frequently I was commended on the street or anywhere for the good work done through the hospital.

White people soon began to visit the school and at our last Commencement the County Superintendent presented the diplomas, commending the graduates on their efforts and a white minister from a nearby church preached the baccalaureate sermon.

Mrs. Adams reports the Jubilee Hospital, which ministers to hundreds of sick ones each year, as being the only hospital within a radius of forty miles where Negroes may receive medical attention. Numbers come unable to pay for medicine and one hundred twenty charity patients were cared for this past year. This is made possible by the Duke Foundation which gives $1.00 per day for each patient too poor to pay for hospital care. Fifteen nurses have graduated from the Training School and are employed in doctor's offices, hospitals, or as private nurses and are highly commended for their efficient service. At present ten nurses are in training. The hospitals are among the most helpful agencies under the Women's Board. "I was sick and ye visited me."

One cold winter evening representatives of the missionary society at Miller's Ferry got into the school truck and went from house to house and organized five prayer groups in different sections of the community. Gratitude to God for two new buildings, praying His blessings on the missionary work of the Church and on this sin-torn world and Bible Study were the main objectives. Encouraging reports have come in weekly of spiritual blessings received. Thank Offerings expressed in produce—potatoes, corn, pears and the like lugged on the back by the donors to the meeting have brought tears of joy to the eyes of workers. When the Thank Offering from the Tennessee Presbyterial was read at the

Everett Convention a lady near me whispered: "I always feel ashamed when that report is read; ours seems so small in comparison."

SEEBELL

Seebell was sick, very sick. The mission teacher on seeing her drove to the doctor. "Seebell is so sick, Doctor, and needs you; I am giving gas and services. Won't you please come see her?" "Surely I will" the good doctor answered. The first thing he said on seeing the sick girl was: "Seebell, you're pretty sick, but the first thing you need is cleaning up. Medicine can do no good till that is done." The worker got busy. She had already gone to the limit for other needy ones so she decided to solicit help. She made out a list of Seebell's needs—sheets, gowns, etc. The sick girl lay on a dirty mattress and pillows without cases, had a soiled ragged dress on, and the room was in accord, while flies swarmed everywhere. She approached her nearest white neighbor. "Mrs. W—, Seebell is sick and—". "I just sent Seebell some sugar", interrupted Mrs. W. somewhat crustily. "Yes, but Mrs. W—, Seebell needs something besides sugar" and then read the list after describing the sick room. Mrs. W— tore off cloth for two pillow cases and gave a bar of laundry soap. One after another when asked gave generously of gowns, sheets, spread, toilet soap, etc. A colored woman gave a quilt; mission teachers supplied several needs, and then with the aid of the Mothers' Club, the clearing up began.

The father objected: "Seebell's too sick to be moved;" but the doctor's mandate overruled. The mattress of a second bed was emptied, the tick washed and refilled with fresh hay donated by the husband of one of the white donors, who also offered flowers for the sick room when the cleaning was done. The patient, after some demur, was finally bathed, robed in a fresh gown and laid on a clean white bed. All went well, walls were cleaned and papered with newspaper, and the floor scrubbed. But when the patient's bed was reached the assistant protested: "It's bad luck to clean under a sick person's bed. The missionary replied: "It's bad luck to leave all that filth under the bed," and proceeded herself to clean up, whereupon the others worked on, evidently unwilling. White neighbors were most appreciative of the effort, especially as Seebell was a member of the Baptist Church and at no time an attendant at the mission.

JUBILEE SEALS

The poster that appears in this department, setting forth the challenge of the Jubilee, with five objectives, has been reduced, making a seal 2 x 2½ inches, the same cut with the same wording. These are made into stickers for envelopes or stationery.

Requests have come from different parts of the Church, asking if these seals could be purchased. We are glad to say that we can grant this request. These will be printed in royal blue with white background. The use of them on stationery for presbyterial correspondence, or in personal letters, will be a means of keeping the Five Objectives before the members of our missionary societies.

These seals may be procured from the Literature Department at 25 cents per hundred.

Strengthening the Spiritual Life

A REVIVAL IN BIBLE STUDY AND PRAYER

Part of an address given at the Xenia Presbyterial Day of Prayer Service.

By Mrs. Maude Dixon, Xenia, Ohio.

THE Bible is a treasure-house of God's truth. Many blessings are in store for those who come to it with an eye of faith, earnestly desiring to know more of God and of His will: for the word of God is the spiritual food for His children.

As a little babe rests on the mother's breast and receives nourishment that it may grow, so must the new-born babe in Christ feed on the milk of the word or the soul is impoverished and spiritual development is retarded.

We all love the little babes and find them very attractive; but if the parents discover that their little one is not growing, they immediately seek the cause and if possible a remedy is applied.

In the church of the Lord Jesus Christ there are many of us that have not advanced beyond babyhood and must be fed on the milk of the Word.

God has told us to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." How it must grieve our Heavenly Father to see so many of His children remain as helpless babes. He has provided spiritual food for us and many of us do not eat or if so only occasionally. Also He tells us that "as new-born babes, to desire the sincere milk of the word, that ye may grow thereby."

Paul in writing to the Corinthians said, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet are ye able." The writer to the Hebrews tells us that the "strong meat belongeth to them that are of full age."

A healthy child cries for food but a sick child does not want it. Judging from this viewpoint there are many sick Christians.

But what is causing this sickness or the indifference to the reading and studying of His word? Has the enemy blinded us to our needs? He well knows that when one has accepted the Lord Jesus Christ as his Saviour, that he himself has met with defeat in so far as it is possible for him to hinder that one's salvation. So Satan's next move would be to hinder the growth and mar the testimony of the new-born babe in Christ. The result is that many a child of God is content to remain in ignorance of the great and precious promises God has in His word.

He tells us to "yield" ourselves unto Him and our "members as instruments of righteousness". For "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

Seeing this great need how can a Bible reading movement be started?

Bible reading circles or classes other than the regular Sabbath classes might be organized in our congregations. With a few good leaders a

great deal of interest could be stimulated and much good done.

There are outlines, suggestions and helps which have been prepared by great Bible teachers that may be obtained for a small sum.

The earnest student reads carefully and prayerfully, meditating over each passage that he may glean the truth which God has for the one who truly seeks.

Wm. R. Newell advises that the student "read the portion to be studied over and over and over, until the mind possesses the passage from end to end. Also be open to impression by what is read, let God speak in it."

Bible study and prayer go hand in hand. God speaks to us through His word and man speaks to God by means of prayer. The one stimulates the other for the Bible is the great text book on prayer. And prayer is just as essential to the spiritual life of the believer as breath is to the physical body.

If we would learn to pray the "effectual, fervent prayer" that "availeth" much, time must be given for the study of the word and there must be faithful obedience to its teaching. Jesus taught His disciples to pray, so let us sit at the feet of the Master teacher that we too, may learn how to pray.

God has given His children many privileges and one is that of intercession. In 1 Pet. 2:9 we read these words: "Ye are a chosen generation, a royal priesthood, and holy nation, a peculiar people."

The Lord Jesus Christ is our great High Priest and ever liveth to make intercession for us. Every child of God belongs to the lesser-priesthood.

The body of the believer-priest must be presented as a living sacrifice. There must be confession of sins that the fellowship with the Father be unbroken. There must also be the "sacrifice of praise to God, that this, the fruit of our lips giving thanks to His name," also tithes and offerings. The Holy Spirit is then enabled to intercede in us and through us according to the will of God.

Some one has said that "in a life of intercessory prayer for others lies the highest spiritual development of the believer, his richest experience, his sweetest fellowship with the Master and his greatest contribution to mankind.

Jesus said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

It is this "abiding life" that enables the child of God to live victoriously.

Oh, that we all might have the consciousness of the abiding presence of Him who said, "I will never leave thee nor forsake thee", and "Lo, I am with you alway, even unto the end of the world."

A RENEWED LOYALTY TO CHRIST

Part of an address given at the Xenia Presbyterial Day of Prayer Service
By Mrs. Carl Marshall, Xenia, Ohio.

LOYALTY to Christ is one of the fundamentals of the Christian religion. The Bible gives us some wonderful examples of loyalty. The relationships of David and Jonathan and of Ruth and Naomi are beautiful instances of loyalty to friend and kindred. Daniel, perhaps, furnishes us the best example of loyalty to one's faith. Repeatedly he risked his very life that he might remain loyal to his convictions and his God. The very fact that these examples are outstanding is an admission that loyalty —at least loyalty of this caliber—is too rare. If our first statement is true—that loyalty to Christ is one of the fundamentals of the Christian religion—then loyalty is an earmark of the real Christian.

Dr. S. D. Gordon in one of his "Quiet Talks" emphasizes the fact that there is a big difference between being a church member and being a Christian. He urges Church members to very honestly and earnestly scrutinize their own hearts with respect to this. He says if we do not know what kind of Christians we are there are others that do. First of all there is Satan—he knows. Many of our Church officers are skilled in the matter of gathering and compiling statistics, but they are amateurs compared to Satan when it comes to getting exact information about the Church member. He knows that some of us—good respectable people —neither help God nor hinder Satan. He has no objection to such people being branded as Christians—he rather prefers to have it so. Their presence in the church circle helps him mightily.

Then there is the great group of non-Christians. They know how to classify church members. They are hungry for something and they look eagerly to us, hoping to find it. But when they see church members who are no different from those who profess nothing, they are quick to recognize the fact.

The third one watching us today with intense interest is the Lord Jesus. As He looks down upon those whom He died to save, He knows the heart of every one, and longs to carry out His plan in each life.

Dr. Gordon also paints us a very vivid picture of one who might have been one of God's noblemen, except for his failure to give his Lord an open and courageous loyalty. After Nicodemus came to Jesus by night, he unquestionably believed and even loved his Lord. As a member of the Sanhedrin he was in a position to wield an influence for the Man of Galilee. But when the occasion arose —although apparently inwardly urged to rise to His defense—his courage failed when he realized what a storm of criticism his outspoken loyalty would arouse. Dr. Gordon says, "What would you expect of a friend of Jesus under such circumstances? I wonder what you and I would have done? I wonder what we do do?"

People expect much of Jesus' followers. They class us with Him and come to us expectantly when we least think it. Without saying so they

bring to us their needs, their difficulties, their hungry hearts, themselves. They expect something. Are we failing them? It means something to be a Christian. In the army of Alexander the Great there was a soldier whose name also was Alexander. Being discovered in an act of cowardice he was reproved by his commander in these words, "Honor your name—or change."

The remedy for the lawlessness of our time, in social, civil and religious life, is simple loyalty to Christ. He drew the lines clearly and distinctly between truth and error, between righteousness and unrighteousness, between liberty and license, between the church and the world and the danger lies in the obliteration of those lines. Peter failed his Lord when he stopped to warm himself at the enemies' fire. If he had not been thinking more of his own comfort and welfare than of his obligation to Christ he would not have been there. Is it not true in our own lives that the temptation to be disloyal to the Master is most apt to come to us when we are warming ourselves at the enemies' fire?

In the words of Dr. Burrell "Let us get back to Christ, the Christ who never swerved an inch from the line marked out for Him, the Christ who ever stood for truth, the Christ who in the wilderness taught all His people how to say 'No', to temptation and on His steadfast journey to the cross taught them how to say 'Yes', in the face of duty."

OUR SEVENTH WEAPON

By Miss Henrietta Cowden, In Mansfield Presbyterial Announcer.

I was privileged to attend the Prayer Retreat of Mansfield Presbytery at Wooster, Ohio, on September 8th.

In the Conference of the morning session the women struck a rather high spiritual tone. I felt there was real discernment of the fact that the enemy we have to fight in the present crisis is spiritual; and that, in order to meet him in victory, we must depend upon God's Spirit to clothe us with His own Spiritual Weapons of Warfare. (Eph. 6:12-18) Special emphasis was laid on the need of more Bible Study and more real prayer (seventh weapon given us) in order that we may measure up to the seven objectives that are before us. Good methods will be useful—but only after we have repented and gotten right with God ourselves.

"Looking unto Jesus." I for one feel greatly the need of our getting our eyes off ourselves, off our methods, off our work, off our Objectives even—and getting them on our Triune God and keeping them there. For, "He doeth the works."

Monthly Concert of Prayer for Missions

THE last General Assembly, directed, "The using of the last mid-week prayer service in each month, except July and August, to present the work in the home and foreign fields, the topics alternating between these two fields."

PRAYER MEETING TOPICS FOR NOVEMBER 30, 1932

"Starting New Missions and Sharing Burdens with Churches that are Weak."

TOPICS FOR PRAYER

1. That this study will make us more Christlike in our sympathies and more generous in giving.
2. That those helped by the Church shall have a passion to help others.
3. That the spiritual objectives of our missions will never be made secondary to any other objectives.
4. That the gifts from the Church may be liberal to prevent curtailment of the work.

SUGGESTIONS FOR MEETING NOVEMBER 30, 1932

1. *Sources of information*:

"At Work in the Homeland."—By Dr. R. W. McGranahan—pages 7-46.

"The United Presbyterian Church."—By Dr. W. E. McCullouch—pages 80-91 and 136-139.

"The Christian Union Herald."—Of current date.

"The Annual Report of the Board of American Missions."

"The Message of the Home Mission Congress." The full text of the addresses of the Congress of 1932 in this book affords abundance of splendid material on all phases of Home Missions, e.g., "The Big City Problem", "The Rural Problem", "From Saddle Bags to Airplanes in Home Missions", "Our Church Building Erection Problem", etc.—(A copy of this book has been sent to each pastor)

2. *Some Topics for a Program of Discussion*:

The old and the new "Frontier".

What has happened to America?

The Romance of Starting a Church.

Church Architecture as an aid to worship.

"Save America to Save the World."

The Finest Patriotism—Home Missions.

3. *For the Devotional Service*:

Bible Message: "The Founding of the Antioch Church."—Acts 11:19-30.

"Rejoicing in Hope"

By George Wm. Brown, General Secretary of the American Bible Society

AN eminent British preacher recently began a sermon with a statement to the effect that the function of religion everywhere and that of Christianity in particular is to enable men to stand up to Life. The inadequacy of the definition would seem to lie in its aiming at little more than a grim facing of the untoward events of life. The Christian is not quite satisfied to stand up under the bludgeonings of fate merely with head unbowed. There will be a glow on his face betokening more than dogged endurance.

Dr. Albert W. Beaven, president of

Colgate-Rochester Theological Seminary, tells in the brochure which he has written for the American Bible Society in anticipation of Universal Bible Sabbath, how certain Biblical characters met the exigencies and reverses of life. Scripture heroes and heroines stood up to life with a joyous hopefulness presaging a triumphant victory rather than a grimly achieved conquest. Dr. Beaven reviews the course of this attitude in a number of outstanding Biblical characters notably in Jesus and St. Paul from whose phrase "rejoicing in hope" the theme of the brochure and of Universal Bible Sabbath has been taken.

Rejoicing in Hope
Thy word was unto me the joy and rejoicing of mine heart
UNIVERSAL BIBLE SABBATH
December 4, 1932
AMERICAN BIBLE SOCIETY

"This age needs a new inoculation of the Bible," writes Dr. Beaven. "It is the tonic we need when our hope 'blood-count' is low. If we could take into our systems more of its good cheer, its poise, its courage, its quiet confidence in the long processes of life, it would act for us as the keel does for the ship, it would hold us steady in the time of storm, and keep us from bobbing aimlessly around. May it not be true that one of the causes that have brought about our contemporary feeling of panicky fear is the lack of appreciation of the things for which the Bible stands? As ministers, coming before our people week by week, with the opportunity of recommending resources which they need and can secure, let no one of us underestimate the privilege that is ours in introducing people to the values which the Bible holds.

" 'Rejoicing in hope' was no pious platitude on the lips of Paul; it was no shallow bit of optimism; it was no Pollyanna song. It was a profound conviction growing out of experience, out in life, where men grapple with the hardest situations which can be presented to them. Paul had come to his struggle, and come out of it, not only rejoicing in hope himself, but able to say to those to whom he wrote, 'I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' "

Dr. Beaven asserts that the mere possession of a Bible in a home will not automatically bless that home. Out of the rich experience of twenty years as the pastor of the Lake Ave. Baptist Church of Rochester he makes suggestions to pastors as to how Bible reading may be stimulated

among church members and especially in family life. He concludes his brochure with an appeal to every minister "to look upon Universal Bible Sabbath as a time when he can stress the importance for our day of a wider consumption of the beautiful literature which the Bible holds, of a broader familiarity with the personalities to whom it introduces us; and above all, of a deeper realization of how tragically necessary it is for us that we catch again the point of view of our Lord and Master and weave it into our lives." He suggests "that each minister look upon his parish and his congregation as constituting a laboratory, in which he can carry on the experiment of finding how he can best instill into the lives of his people the habit of regularly reading the old Book and of practicing its precepts. While others are searching the stars, perusing sociology, studying economics to find the solution of our problems, we may, as ministers", he adds, "strike a mine from which we can dig the gold for which all hunt."

Universal Bible Sabbath promoted annually by the American Bible Society and to be observed this year on Sabbath, December 4, is growing in favor with the churches of America as a day for emphasis upon the importance and value of the Scriptures. In a time of wide-spread depression when serious emergencies must be faced and when new sources of strength are being sought a renewal of Bible study occasioned by the observance of Universal Bible Sabbath is bound to result in the development of rich spiritual resources with which the Christian can exultantly stand up to life.

Smiling Through

By Lillian Oyler, Cutler, Illinois

"I declare, did you ever hear of anything like that before?" asked Mary Drew. "How did he dare to have such a paper printed?"

"Even though he had such material printed, I can not understand how he, as a church member, would have the audacity to circulate it", answered Fay Shaw.

"Oh, dear", wailed Sally Clark, "Our W. C. T. U. Band has had such a long record of usefulness in this community—what will the general public think of us? And worse than that, what will those women think, whom we have been trying to get interested?"

Consternation was written plainly on the faces of these women that Thursday afternoon, as they were gathered for their monthly meeting. They had reason to be concerned because a would-be politician in their little sage-brush town had circulated a spurious paper, attacking the character of certain candidates for political office, who were to be voted upon the following week.

Not content with printing his morbid ideas, he had even gone far enough to insinuate that the local W. C. T. U. Band was standing back of him. Copies of this paper had been circulated throughout the entire county before a copy had fallen into

the hands of Mary Drew, vice-president of the Band. She had immediately communicated with the members of the executive committee, and they had decided to wait until the regular monthly meeting before taking any action.

Expectantly, this worried group of women turned toward their president, Mrs. Lambert, a quiet woman, who was affectionately known to her friends as "Lolly".

"Don't get excited, my dears", she cautioned. "One thing this paper proves to me, is that the influence of the W. C. T. U. is truly being felt in this community. You know the old saying that Satan never exerts himself until God's people get busy. If we were not really accomplishing things, do you think the rougher element of the community would pay any attention to us?

"Furthermore, you all know that we have never gone in for agitation, but we have consistently tried to educate old and young in the fundamental principles of the W. C. T. U. We are not a law-making body, nor do we interfere in governmental affairs. But we do have a right to patiently teach the public what our W. C. T. U. advocates.

"That's the reason I say, let our past record speak for itself, because it is safe in the hands of our God. We can truly say with Paul, 'For I know whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day'."

"I don't doubt what you say," interrupted Mary Drew, "But should he at least not be required to apologize? Why, if we could prove that he is the author of this unspeakable paper, we could even go so far as to prosecute him."

"But even if we do not prosecute him, just think of the sneers and remarks which will be made by that band of bench-hugging men, who can be found in front of the pool-room from morning until night. Oh, how they will laugh", wailed Sally Clark for the second time.

"Oh, let's get out from the juniper bush", smilingly interpolated Lolly. "You women know some of the troubles which have come upon me. But no one in this little town knows anything at all about the inhuman trial which my husband and I faced together. The deepest lesson I learned from that experience is *'A Christian should be, and can be, happy and calm, even in the face of the deepest trouble.'*

"Let God take care of the author of that paper, and of those who may have helped him in its composition. He may be a church member, but he scarcely can be rated as a Christian, or Christ-man, if he really was the author of the paper."

"But what shall we do about it?" interjected Fay Shaw. "Are we to infer, that you are not in favor of taking any action at all?"

"I mean just that", came the quiet reply. "The individual who is supposed to be the author of that paper is too insignificant, and he has too small a character, to pay any attention to him. I truly believe we will gain more by ignoring the whole affair, than by taking up the discussion.

"To tell the truth, we have a far more important matter before us just now. I think all of you realize that

the election of a mayor, which takes place next week, is fraught with danger. The present incumbent of the office openly declared himself as favoring the repeal of the Eighteenth Amendment, and his opponent for the office issued a statement this morning that he holds the same opinion.

"The question is this, 'In this town, the inhabitants of which are largely church members, shall we let our affairs be directed by one who openly declares he is in favor of repeal?' "

"But what can we do about it?" questioned Fay Shaw. "We must either vote for one of them, or not vote at all.

"I happen to know", spoke Lolly, "That the better element among the men of this community are disgusted with the whole situation. They realize that both candidates are seeking political preferment. Neither one of them will conscientiously enforce the law, but will be governed by the dictates of his cronies. But there is a way out. In this state, in a small incorporated village like ours, it is possible to write in the name of another individual, but you must not strike out, or draw a line through the names of the candidates, as given on the ballot."

"Tell us", chorused the women, "Whose name do the men propose to write into the ballot?"

"Please, oh please", quickly replied Lolly, "I cannot tell you just now. I really do not know if the men have decided upon their candidate. All I can say is this. I propose that all of us remain after our program is finished, and spend an hour in prayer, seeking for guidance. Then let us band together to keep silent, absolutely silent, as far as the public is concerned. Later, if our husbands and brothers come to a decision, let us vote for the individual whom they select, providing he is known to be absolutely on the right side of law enforcement, and the question of prohibition."

Nine days later another meeting was held, a meeting which was not on the regular schedule at all.

In the meantime, it is needless to say that the members of this little band had prayed individually and collectively for the selection of a mayor.

It was on the evening before the election that the president had quietly called upon each member of the band, and had given her the name of one of the strongest Christian men in the community. This individual had promised to take the office, providing the Christian people of the community would support him.

The election had been held, and this gentleman was overwhelmingly elected, much to the consternation of the outgoing mayor, and his erstwhile opponent.

"Let's not become too confident", cautioned Lolly, as the whole affair was jubilantly discussed. "We have a good man for mayor now, but don't forget that the leader of our nation will soon be selected. Just as surely as God helped us in our village election, He will give us guidance in the national election, if we keep on praying.

"Let us not relax in the least, but quietly keep on working, and educating the people of this community in the ways of right living—right living as far as the government is concerned, and above all, right living as far as God is concerned."

Foreign Correspondence

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia.

A DOCTOR'S DAY IN GEORGE MEMORIAL HOSPITAL

By Agnes Willoughby Bancroft, R. N.
Addis Ababa

7.00 a.m. the doctor makes rounds in the hospital.

MEDICAL WARD

Patient. I did not sleep all night. This patient next to me kept me awake. I do not want to be next to him.

Doctor. Just last week you were delirious and raving and keeping other patients awake, too.

Patient. (Feeling embarrassed and hiding under bedcovers) I'm sure you are mistaken. I never was that bad.

Several patients shouted, "Kosso medicine, Kosso medicine, you promised it to us." (Almost every native has tapeworm and no matter what is wrong with him he always wants tapeworm medicine.)

Doctor. You still have a temperature from Typhus, wait until it drops and you shall have Kosso medicine.

Patients. Give us Kosso and our temperature will drop, we will be well.

7:30 a.m. Breakfast time for the doctor. On the way out the doorman hails him, "God give you health. There is a child in the church-room (waiting room of patients) who has been torn by a mad dog." Dr. gives orders to the clinic servant or nurse or cares for the wound himself.

Mother of the child. Will my child go mad?

Doctor. I hope not, but we will ask God that she be saved. This is followed by the doctor explaining to the mother the Gospel. Mother bows several times to the ground and departs.

Doorman. There is a "big man" up stairs who wants to see you NOW.

Doctor. He will have to wait.

Servants of Big Man. But, our master will not wait, he is a "big man".

After breakfast the doctor makes rounds again. Nurse tells of patients complaints, but is interrupted by the doorman saying, "Hakim, an Indian down town wants you on the 'phone. His friend is sick and he wants the doctor from the American Hospital." The doctor goes by auto to see the sick Mohammedan Indian and returns with the patient and puts him to bed.

Resumes rounds in Men's Medical Ward.

Patient who had received Kosso medicine the day before comes toward the doctor bowing to the ground. "You are a wonderful man. You have given me first a 'murphy' (intravenous injection, which pleases a native as much as tapeworm medicine) and then Kosso medicine. There is no other doctor as good as you."

Nurse. Look, doctor, we have no beds and here comes a man up the road with a sick man on his back and they are wet through.

Doctor. Put him in the church-room. He looks too sick to be sent back.

SURGICAL WARD

Doctor. (To patient who had been hurt by auto and asked that her two-day old baby be brought in to her). Let me see the baby; how is she?

Patient. (Produces child from under the covers) Here she is.

Doctor. This baby is at least eight months old and you said two days.

Patient. Truly, she is but two days old.

Doctor. (To another patient) You are well now, you may go today.

Patient. No, I am not well. I have pain all over, I need a hypodermic and Kosso.

Doctor. We will give you medicine for your pain, you must go for we need the bed for another patient down in the clinic.

Patient. But, my eyes and ears hurt, too.

Doctor. We'll give you medicine for that. You must go today. (For the woman had been in longer than she should have been.)

Patient. No, I *am* well, but give me work, I want to stay here. (Tries to kiss doctor's shoes). You are my father and my mother.

Doctor. We do not have work now. We have taken care of you, given you a good bed, food and medicine. You were almost dead, God spared you. Go home and tell others what God has done for you and give Him your life.

Patient. All right, I will, but I want to stay. If it were my time to die, I would have died.

Doctor (to Nurse). How much like the people in Christ's time! They followed Him for the food.

Doctor. (To patient whose drunken husband shot her, the bullet cutting across the top of her child's head and then into the mother's thigh, breaking the femur.) May God give you health.

Patient. Praise God, I am well. You have done it.

Doctor. No, not I, God is your healer.

MEN'S SURGICAL WARD

Doctor. We will speak to these two men, they seem conscious, but whether they are too near death to understand, I do not know. We will take a chance. (Two men were brought in the night before, one with a gash in his head four inches long and cut through into the brain with a sword; the other shot through the neck and stabbed in the back. Both had walked into the operating room.) A few words are spoken to them by the doctor, about their soul, but the men look up and give no sign that they have heard, for they are both paralyzed.

PRIVATE ROOMS

Hindu Woman. Thank you for the Bible in my own language which you gave me yesterday.

Doctor. We are glad to give it. Have you read any?

Hindu woman. Yes, and I shall when I go home. I came here very sick with heart trouble, and wishing I might die. I am now clean and well, and my children and husband are with me. I can never repay you.

MEN'S SURGICAL WARD

Doctor. (Foolingly slaps patient) Hello, Morning Glory. How are you today?

Patient. Fine, thank God and you. The needle (anti-tetanus serum) you gave me brought me back to life. My stiffness has gone, I can now swallow and I have no pain. I shall soon be able to go home.

Doctor. Yes, go home and live peaceably with your wife, tell her the story of Jesus that you have heard here and you will not fight again with her and have her beat you over the head and thus give you tetanus.

Another patient. That was a terrible ride I had on that camel from Addis Aleum, when I was brought here with a temperature of 104 by my teacher. How glad I was when you gave me a clean bed and took my blood to see what was wrong with me.

Doctor. Yes, you had Relapsing Fever and the medicine we gave you by the needle has cured you.

The doctor stands in the ward and says, "Friends, some of you have only little sores. If any of you live near, I want you to tell me so you may go; give your bed to those who are sicker and who are now lying down stairs in the church-room without bed or blankets. However, you must come back every day for treatment because if you don't, your sores which are now almost healed will become big again in a few days."

Patients look out at the rain and pull their blankets about them. They know they will be without food or work, but two of them finally say, "We will go". Immediately two new patients take their beds.

Another patient. God give you

health doctor, for you did not remove my leg when I begged you to. My dreadful, foul sore which covered my foot is almost well; I have no more pain and am almost well again.

Nurse. There are some "big men" and Indians in the hall, they have evaded the doorman and they want to see you.

Doctor. Send them downstairs to the clinic. I will see them there.

Nurse. (Returning after much talking and confusion) They refuse to go, they say they will see you; you know they do not want to take orders from a woman.

CLINIC

Doctor pulls teeth, treats many for various afflictions, advises many others as to diet, examines many rich men and poor men and between times tries to get the rich to pay, which involves much time and nerve energy. The Indians crowd around their doctor, thinking they have a better claim on him than the natives; rich natives lumber in between the frail Indians and follow the doctor from the clinic to the drugroom and back again.

Doctor. You must all keep back and take your turn.

Indian. But, doctor, you must examine my wife; she is paining.

Native. Doctor, I swallowed a snake and it is growling and swishing about in my stomach and heart, please give me a hypodermic for it.

Clinic over 1:00 to 1:30 p.m. Doctor goes to dinner.

After dinner doctor says to wife, "I must lie down and relax, don't let anyone disturb me until 4:00 p.m. I cannot work in an altitude of 9,000 feet and feel fit as I do in the United States."

3:00 p.m. Indians come to the door, together with Arabs. "We must see the doctor", they demand. Big men with their heavy shoes, clump, clump, clump around the veranda. "We want the doctor NOW", they demand, "we want his rubber medicine (stethoscope) on us, we are sick". And so it goes on until 4:00 p.m. when the doctor supplies their needs and sends them off.

Tea time. A message from the palace. The doctor is invited to attend a dinner given at the palace tonight. (Invitations always come late.)

6:00 p.m. A few Mohammedans are waiting for the doctor. "Will you come down town and see a sick friend?"

6:30 p.m. Doctor returns and makes rounds, getting home 7:00 or 7:30 p.m.

He hurridly dresses and goes to the palace. After returning home about midnight, the doctor and his wife step over the night watchman of the house, asleep on his spear, enter the house. They find carpets gone, drawers overturned, clothing gone.

Doctor. "The end of a perfect day —we've been robbed!!

SUDAN

Mrs. R. F. Shields, Editor, Khartoum, The Sudan.

INCIDENTS FROM DAY TO DAY

By Miss Mary Jane McKnight, Khartum North, Sudan.

August 6. Sara, one of my teachers, told me an amusing incident that happened in her teaching the other day. She had been teaching one of our regular pupils and three others from their compound came in and listened to the Bible lesson on the Samaritan woman. Then as she was leaving one of them who was very much pleased kept saying "Your talk is good. You are good. Your talk is sweet", etc. Then in the farewells she said "May God make great —" and stopped. It is a common saying and Sara knew it should have finished "Your religion". Just in time she had realized it would be calling this blessing on the Christians.

September 11. We have just given

out twenty complete Arabic Bibles to girls who have had only portions before. One of them after reading in it for a week asked her teacher, "What kind of a book is this that tells of the sins of the prophets?"

November 14. This morning as I went with Sitt Om Sadeega, our senior Bible woman, on her rounds we were sitting hearing a pupil tell of the arrest and crucifixion of Christ and she was telling it well. But at the other end of the yard her old grandmother was going through her prayers. She can no longer hear or see much. We have come too late to help her. How many there are of the granddaughter's age and accessibleness who are not being reached. Shall we of this generation do nothing to prevent them becoming grandmothers without Christ. May God help us to realize day by day that lives are going out without the peace of faith in Him and help us to reach more with His message. (This girl has since been forbidden lessons in the Bible by her father.)

December 8. One of our girls was speaking of a girl who leaves all the housework to her step-mother in spite of the fact that her step-mother has been as a mother to her, having cared for her from the time she was a tiny child. This other girl considered it a shame and then said, "I went to my aunt's house last week when one of her twins died to help make the coffee for those who came to comfort the mourners. But after five days I told them I would have to return for I'm my mother's only daughter. Now my mother has gone to the market for the meat and vegetables. (It would be a disgrace here for the girl to do that). As soon as I've finished my lesson I'll go and light the fire under the griddle, then grind the corn (between two stones). When mother brings the things I'll make the stew. Isn't it better I get tired than she? Didn't she do for me—shouldn't I for her?" How nice it is to find a girl taking that attitude. Too often it is quite different though no doubt often the mother's fault.

December 22. Speaking of the differences in people one Moslem woman said, holding up her hand, "Wasn't God able to create all our fingers the same length—but He didn't. He mights have made all the sons of Adam (man) the same but He didn't."

January 26. Today I was impressed with what a great privilege we have. Fahemma was reading John 1 to one of our girls and came to verse 12 "the children of God". The girl's mother spoke up "far be it, we are not the children of God we are the slaves of God". To her it was blasphemy. And indeed their religion puts them in the relation of slaves. Well do many of them know slavery too. May Christ indeed set them free.

February 17. This morning I was with Faheema out in the Deim. She had told of David's sin and then how Nathan rebuked him in a parable. In no way had she given a clue to the meaning but Zeinib saw it. When Faheema came to the part where Nathan asked what should be done with the man who had done this thing and David answered that the man was worthy of death and that he should return four-fold Zeinib said "Why it was himself".

April 24. What a joy to be present this morning for Umelhassan's baptism and see in her face the joy it brought her to be able to take a new name and be enrolled in the church. She is now Miriam.

July 13. Sheol, who is now Sufeeya since her baptism last Easter, was married today to the Greek who is the father of her children. She looked very nice though it was evident she was embarrassed and not quite at home without her *tobe* (the wrapping customary for all native women). She wore a Nile green silk dress and a beige scarf and shoes. May God grant that it may really be the establishment of a Christian home.

July 18. Overheard in the orchard at Gereif: "If God sends the rain

tonight this won't have to be watered tomorrow". Not "if it rains", as Christians say.

August 15. Miriam was leading our prayers this morning and the Eastern attitude toward the high and mighty I suppose it was brought out a thought we Westerners are more apt to ignore, "What are we, Oh God, that we should have Thy Word, but we thank Thee that out of Thy great mercy thou hast given us Thy Word."

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India.

A VISIT TO A GOVERNMENT GIRLS' SCHOOL

By Mrs. Walker A. Gordon, Jehlum, India.

The three ladies of our camp were invited one day to tea with the teachers of the Government Girls' School in Chakwal. The Head Mistress, a very plump Mohammedan lady of almost middle age, had emptied her room for the party, and a long table was spread with covers which the school-girls had made in their sewing classes. We thought it a pity that such fine needle-work had been put on such coarse cloth.

A TYPICAL LITTLE INDIAN SISTER
Photo by H. R. Ferger, Jhansi, India.
Cut furnished from Mrs. George Moore Memorial Fund.

Tea was served in two very pretty china tea-sets; one for the two Hindu teachers, who had strictly their own food, prepared by Hindus, and the other for the Mohammedan teachers and us.

There were Indian sweets and peppery pastries, fruits, nuts and four or five small plain cakes. The teacher explained that cooking-classes had been shifted up a day ahead of schedule so that the girls might make the cakes for the tea, and they insisted that we sample them all.

After the tea, we were taken on a tour of inspection of the boarding quarters. The court-yard, surrounded by the dormitories and teachers' rooms had a few trees and a lot of flower beds around the edges, of which the Head Mistress was very proud. The rooms were crowded, but everything was in excellent order. To give them full credit, perhaps I should not mention the fact that the Inspectress had visited the school the day before. Aside from that however, they were evidently making the best of poor accommodations, for the building was very old and in a state of disrepair. At one side of the court were two sections of a veranda partitioned off, in one of which Mohammedan women servants were preparing the evening meal for the Mohammedan girls, while in the other, Hindus were cooking for the Hindus.

They mingle in their work and recreation with no apparent restraint, but the thought of eating together is abhorrent to both.

The thirteen boarders, ranging in age from ten to twenty, then played some games for our entertainment under the supervision of a Mohammedan teacher. Her engery and enthusiasm, in marked contrast to most

Indian women, would have gone far towards qualifying her for a gymnasium teacher at home, and the girls responded with abandon in spite of flying scarves and high-heeled shoes.

The servants brought glowing charcoal braziers to warm us up, as it was threatening rain. When it settled down to rain in earnest, we went to a teacher's room to look at some of the work the girls were doing—maps, colored representations of fractions, and charts of various kinds. Two of the teachers who had tea in camp with us the day before, had been very much interested in some of the devices for teaching phonetics and numbers in the course from the Calvert school which I am teaching my little daughter aged seven; in fact they came out later to copy some of them. We were rather surprised to find them so progressive in their methods, but we wonder of what real value their education is when they are not learning the Way of Life. In that school of two hundred and fifty girls, mostly Mohammedan, there is not the leavening influence of even one Christian teacher.

SOME GLEANINGS OF EVANGELISTIC WEEK

By Mrs. C. C. Millson, Gujranwala, India.

Saturday evening—the close of a wonderful week. Why? Because this was "Basharati Kam" (Evangelistic Work) week, a special time appointed each year by the Provincial Christian Council for intensive work among non-Christians in the Punjab, North West Frontier and United Provinces. These Provinces cover a large land area and represent a number of different missions all uniting in one great effort to tell the Gospel Story and sell Bibles or portions of Scripture. More and more the various Missions of India are becoming interested in this Evangelistic Campaign. Every Christian is invited to have a part. Those who can, go and preach the Word in city or village, others sell Scripture portions, some go to nearby non-Christian homes and witness for their Lord. All can have a part in intercession. The campaign is a means of rich spiritual blessing and we feel God's favor rests upon it.

Before, and during "Basharati Kam" week much prayer is offered by the people of God in this land. I wonder how many in the home land know to pray for this special time? It isn't always easy to tell the Gospel Story of salvation before a crowd of Mohammedans or Sikhs or Hindus. Only by the power of God will men listen and hearts be touched.

MEN WITNESS

It is too soon for reports from other stations or to know results of the week as a whole so I can only write something about the work in Gujranwala. In the campaign here the Seminary and the Boys' Industrial Home united in their work among the men, four groups going each day to the city and villages. Six evenings, pictures, preceded by songs and music, were shown on the Life of our Lord Jesus Christ; Bible verses were recited with each picture. At the close two pictures of the flood were shown with a ten minute application and invitation. The men report large crowds and some very good hearings. Four boys who took active part in spreading the glad tidings are Mohammedan converts attending the Boys' Industrial Home.

WOMEN PUBLISH TIDINGS

The campaign among the non-Christian women was carried on by the Zenana Missionary Society and this is our banner year in the number of faithful, willing workers. It is no easy task for the Panjabi mother with all her home duties. Prayer meeting with a short Bible study held daily at noon preparatory to starting to the different places of assignment was well attended.

The women also were divided into groups with an experienced leader for each group. These are troublesome days in India and to have a good experienced leader in going among

non-Christian communities is indeed wise. Some of us had been regretting the fact that Miss Mukerjea and Raj Kumari, splendid leaders of other years, could not be with us this year. No doubt many of the Magazine readers are familiar with the above two names and will be interested in knowing that Miss Mukerjea is in the hospital recovering from a serious but successful eye operation. Raj Kumari is a much beloved Bible woman way up north at Campbellpur. But God provided leaders; as many as thirty-eight women took part in witnessing and telling the Gospel Story. Twenty-three villages were reached and in only one did the women refuse to listen. Both Mohammedan and Hindu quarters were visited and the total number of hearers was nine hundred ninety-eight. About forty Scripture portions were sold, a very small number seemingly but one must bear in mind the illiteracy of India's village women. Illiterate and unkempt though they are, yet withal a hard working and interesting people. In one courtyard alone I counted seven spinning wheels, enough I thought to delight the heart of Mahatama Ghandi. To watch a village woman carrying a huge load on her head or threshing out grain in the laborious Indian way commands admiration for feats of poise and endurance.

The reception by the women was generally good, some always want to argue and cannot or will not believe. Verily, the god of this world hath blinded their eyes. Others ask that we come again and do seem very near the Kingdom. This is especially true of little children. Often they listen most attentively and seem to yearn after the Truth. How we wish there were some way to gather in the children. Pray for the mission schools where non-Christian children attend.

At one village some men working in a nearby field happened to see us and immediately called out for us not to go into their village. Since we had already talked to three different groups of women and children and were trying to find our way out of the village instead of entering it, we peacefully went on our way rejoicing that God rules and overrules. In another village a very officious Sikh youth wearing his "kirpan" (sword) and carrying a sheathed dagger tried to keep guard. probably, lest the women in the Sikh quarters hear or learn too much. Evidently it was his grandmother who had refused us entrance to her home and he presumably thought it his duty to see that we gained entrance nowhere else. However, we did and had a good time telling the Gospel Story.

INFERIORITY COMPLEXES

There is at least one Bible truth upon which the women always seem agreed—no opposition—and that is, that woman first sinned. Poor things, they are so accustomed to being considered so inferior to man, that if a statement is made that Mother Eve first transgressed, they agree emphatically with, "That's right, surely she did". Speaking of inferiority brings to mind another incident. In the large village of Quila Didar Singh, about twelve miles distant, a crowd of women and children had gathered and after the usual preliminaries of getting the people seated and quiet, four little waifs sauntered up curious to see and hear. Instantly confusion; caused more especially by one old woman who screamed and threw clods at them as if she in her dirty attire were in great danger of being outrageously polluted. However, after some persuasion she calmed down and all were again ready for the story with the poor little fellows squatting dejectedly some distance from everybody else. Probably because of not being able to hear much and feeling the humiliation of being without the pale they soon left. There are yet many untouchables in India. I supposed the four lads belonged to the sweeper caste but I learned that they were of another very low caste, that

of raising blood sucking leeches to sell as the only means of a livelihood!

WONDERFUL WORDS

From this scene let us go with Mrs. Chatterjea, a high caste Bengali Christian, to the home of a royal family, formerly of Afghanistan. Here, as in some high caste Hindu homes, Mrs. Chatterjea sang the beautiful story of Christ and His love. Most of the songs were her own composition and she herself told me that the old grandmother in the home of royalty said, "Those are such sweet words, won't you sing them again to me?" I thought of the hymn my own dear mother used to sing when I was a child:

"Sing them over again to me—
Wonderful words of life."

They *are* the words of life and the *only* words of life. "There is none other name under heaven given among men whereby we must be saved."

Won't you all by prayer help us water the seed sown during this special Evangelistic week, that God may cause it to grow and bring forth a rich harvest of precious souls for the Master's Kingdom?

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

FOWLER ORPHANAGE

By Miss Ella M. Barnes, Cairo, Egypt.

In summing up the year at the Orphanage, one finds so many things for which to be thankful, that it is difficult to know where to begin to mention, even a few of them.

Because of the world-wide financial depression, one naturally thinks first of the marvelous way in which our needs have all been supplied.

It was decided in our committee meeting to celebrate the twenty-fifth anniversary year of the Orphanage, by making a new venture in faith, and adding the Matron's salary to the Orphanage budget. We are thankful to report that the travel, and first year's salary have been paid, and one payment on the second year's salary. We praise God for making this possible.

Our receipts in gifts have not been so much as the previous year, but we have been able to reduce expenses, and have had enough. Four of our daughters who have had the benefit of training in higher schools, have been willing to help us without salary this year. With one exception, all of our helpers, this year, are daughters of the home.

We feel very thankful to see so many of the girls trained, and able, and willing to serve in one way, or another. Six of the daughters of the home are nurses, three are helping in homes. eleven are teaching, and seven are Bible women. There are twelve in higher schools preparing for some useful service.

In many ways, we feel that this past year has been the best we have ever had in the Orphanage. There has been fine harmony, and peace among the girls and teachers. We have had very little trouble in discipline. The smaller girls are more ambitious to learn than such girls used to be. They are anxious to pass their grades, and look forward to going away to one of the higher schools some day, as many of their older sisters are doing.

We have thirty-six girls in our little home school. There are also seventy outside girls enrolled, so that our school numbers over one hundred.

Our older daughters, who teach here, visit in the homes of the district, and assist in the Sabbath School, and other activities of the church.

We hope that the new year is going to be better in every way. We hope we shall see greater growth in spirit-

ual things. It is our daily prayer that every member of this home shall be saved in Christ's Kingdom. Twenty of our family of fifty-two are members of the church. We hope all of the others will come into the church, as they grow up to understand. Twenty-one of our present family are of Moslem relationship.

Miss Dinsmore and I feel that it is a great responsibility to mother this large family. We are very happy in the work, for we dearly love these girls, but we need your earnest prayers.

BENHA GIRLS' SCHOOL

By Miss Lois H. Kingan, Benha, Egypt

I feel that it is a great privilege to visit the girls in their homes. It gives me a better understanding of the girls when I know the mothers. Often we have the opportunity to read and pray in the homes. Last month we were given the opportunity to start a street class in one of the girl's home. She is a Mohammedan girl, too. She lives in a village near Benha. We reach it by train and then by walking some distance across the fields. Rowheya is the only girl from that village in the school now. Her father is very ambitious for her. Often girls are taken out when they get to be of some size but not so Rowheya who hopes to go on and become a doctor.

We have arranged to have the class on Saturday mornings. The first day we had about 20 in attendance. The children were very much interested in us. We told them the story of Samuel and taught them a song. We gave each girl a picture and she in turn grabbed it and ran. We could not persuade them that we were not going to whip them. The second day was a bad day so we did not go. Rowheya came to me on Friday evening after school and said, "If you are not coming tell me the lesson and I will teach it." She conducted the class alone and brought us the roll. She had had 21 present. Her father came the next day to tell us how proud he was of her. We have been connected with this village for years in that the school servant comes from that village. They are all very much delighted that we have started the class. We are hoping that it will mean more girls in the school next year. When the girls object to the study of the Bible Rowheya has been heard to say, "Are we not in a Christian school? Well then let us study their religion." She asked her father not long since that had he lived in the time of Jesus Christ would he not have followed Him.

A MISSIONARY SOCIETY IN DAMIETTA, EGYPT

By Miss Lucy Lightowler, Mansoura, Egypt.

"Many shall come from the East . . . . and shall sit down in the Kingdom of Heaven."

It has been a great joy to us to organize a new Missionary Society recently in our District, in a town called Damietta.

This is a City by the Mediteranean Sea about two hours by train or Ford from Mansoura, and a very fanatical town. Several years ago four missionaries were holding some special meetings there in the Moslem quarter, and one evening their meeting was broken up and they were stoned as they made their get-away in the Ford. That incident stopped active work there for a while, but the Evangelist still stayed and worked quietly, though he moved to another section of the town.

About a year ago we sent our new Bible woman to work there one day a week among the women and children. She was gladly received into many of the homes and before very long was able to organize a group of women to come to the home of the Evangelist for a weekly meeting. We are always eager for her return from this place, so that we may hear the good news of how the women enjoy

the meeting. They now have an average attendance of fifteen.

For some time they have been asking that there might be organized a Missionary Society and it was my privilege to be there when they had their first Missionary Meeting and elected their officers. Thus far eight of the women have signed their names to the Roll and we hope to see their number grow. The women in this picture are those who belong to the Society thus far. Let me introduce some of them:

month. They are planning to send a delegate to the Presbyterial which meets in Alexandria.

Having the picture taken was their own idea. Because one of their number was moving to another town they wanted her to have something to remind her of the happy times they had had together in the meetings. This picture was the result. Each woman bought one for herself, and they each put in a contribution and presented the departing member with one as a remembrance. They took great pleas-

First row, left to right (1) President of the Society; (2) our Bible Woman.

Second row, standing (1) the wife of the Evangelist and mother of two sons; (2) Vice President; (3) Secretary; and (4) is the Treasurer. These women have made pledges and are contributing about $1.50 per

ure in arranging themselves for this big event. They said the Bible woman must sit in the front row near the Bible, which you will notice is open upon the small table.

Please pray for these dear women, that God will bless each one of them and work out for His glory the good work begun in their midst.

Editorial

MRS. JOHN P. WHITE, Editor, 136 East Market St., Xenia, Ohio.

ATTENTION CITIZENS!

It seems unnecessary to say anything further to our United Presbyterian women concerning the crucial political situation today. But as a final word we want to say, DO NOT FAIL TO VOTE ON ELECTION DAY.

Every one we are sure is against the repeal of the Eighteenth Amendment; every one is opposed to the return of the saloon; every Christian mother is distressed to think what a wet victory will mean to her children. We know *if* our women vote they will vote right. VOTES ARE ALL THAT COUNT ON ELECTION DAY.

May United Presbyterian women be 100% loyal to their country which has conferred upon them the sacred obligation of citizenship.

* * *

"GOD IS WAITING FOR WOMEN"

In a recent number of *World Outlook* there was a little article by Winifred Kirkland with the above title. The words fastened themselves in my mind.

My first thought in relation to our own work was, "Yes God is waiting for two-thirds of the women of the church to join our ranks and to help in our great work. The more I think of it, the more I think He may be waiting for us who are already enlisted, waiting for more selfless service, for closer communion with him, for a fuller devotion.

We remember in olden days God often showed His greatest power through a few who were wholly given to Him. To quote Dr. Mott, "We do not need so much to quadruple our forces as to quadruple ourselves."

"God is waiting for women", women whom He can use in His work.

* * *

A TESTED RECIPE FOR A GOOD MISSIONARY MEETING

Level measure of Officers.

Heaping measure of members.

Generous sprinkling of visitors.

Place the above in a cheerful, well lighted, well ventilated room. Mix well with cordiality.

Add: Reasonable number of heads full of knowledge of work and needs; many hearts full of earnest devotion and faith.

Season with prayer. Let rise in the warm atmosphere of inspiration until it bubbles and boils over into other women's hearts.

This recipe will serve as many women as you have faith to reach.

—*Woman's Missionary Friend.*

* * *

CHANGE OF ADDRESS

Will subscribers please notify us of change of address immediately. When the Post Office sends us a notice of a change we must pay postage on each card sent to us. Several such cards coming daily soon add to our expenses.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

OUR THANKS ASCEND TO THEE

William Millward

For Thy glorious name,
For healing of the lame.
For the giving of sight
To those whose day was night,
For the captives now free
Our thanks ascend to Thee.

For the world Thou hast made,
For the price that was paid,
For the griefs Thou hast healed,
For hearts that to Thee yield,
For life and liberty
Our thanks ascend to Thee.

For the life eternal,
For the joys supernal,
For the daily duty,
For all grace and beauty,
For field and shady tree
Our thanks ascend to Thee.

For the grain that has grown,
For the seed that was sown,
For the fruit of the trees,
For the yield of the bees,
For the gifts we now see
Our thanks ascend to Thee.

For iron from the mine,
For the oil men refine,
For silver and for gold,
For all the wealth untold,
For the yield of the sea
Our thanks ascend to Thee.

For skill Thou hast given,
For hills men have riven,
For valleys and for plains,
For the heights man attains,
For knowledge now so free
Our thanks ascend to Thee.

For the cleansing of the nation,
For truth's coronation,
For lips that now are clean,
For minds both pure and keen,
For Thy salvation free
Our thanks ascend to Thee.

For those who far and near
Thy message gladly hear,
For idols forsaken,
For the faith unskaken,
For each great victory
Our thanks ascend to Thee.

THANKSGIVING

On the last Thursday of this month our nation will observe Thanksgiving Day. The President of the United States issues a proclamation calling upon all to remember the blessings of the year and to thank the Heavenly Father for His protection and provision.

This day has been observed for many years. When Thanksgiving Day is mentioned what is your mental picture of the day? Do you think of a good dinner, the happy association of family and friends, of the amusements and entertainment of the day or do you review His goodness to you throughout the months of the year?

This day was set aside for the purpose of expressing gratitude to God for His blessings.

We are all inclined to think of our discouragements, of our sufferings, of the lack this year of some of the luxuries.

We are called to thank God for His blessings.

The psalmist praises God for varied blessings. If prone to be discouraged turn to the one hundred and third psalm. This one and many others will stimulate us to express our gratitude.

God's blessing has been manifested richly this year in the experiences of His children. Even before they called He heard their cry.

During the fall months all missionary societies will express their gratitude to God by presenting their Thank Offerings.

No Christian will be discouraged or bitter. With Browning we should remember that God's in His heaven: all's well with the world.

At this Thanksgiving season think of all the personal blessings with which God has surrounded you. When we begin to recount these we are surprised at the great number. Think of the great blessing of knowing Jesus Christ as your Savior.

In this Jubilee year we look back at the blessings He has given through the fifty years since the organization of The Women's General Missionary Society. His blessing has followed the workers in the first year and through each of the fifty years as they carried the Light of Jesus Christ to the needy in our own land and to our four foreign fields.

May we all unite in our prayers and plans for this year's Thank Offering.

Let the Mrs. H. C. Campbell Jubilee Thank Offering be a real love offering.

SELF-DENIAL WEEK

"Oh, the loads that we might lighten
Oh, the lives that we might brighten
If every one would help a little,
Every day."

"SELF-DENIAL WEEK"

Self-denial week, and the mission band,
As, of course, you really understand,
Was planning for the purpose of giving a lift
To the Mission cause by an extra gift.

"Oh, dear!" cried Bessie; "Oh, my! Oh, my!
I don't see how I can self-deny.
I've nothing to do with, at all; I've scarcely a penny my own to call;
Whatever I save must be very small."

"I wonder, I wonder," cried Tom and Lou,
"What in the world we can ever do.
Not a cent is ours to spend or give;
'Tis as much as we all can do to live,
If we earned a little 'twould be so small
It wouldn't be worth our giving at all."

So the children talked; but they talked in vain,
For the leader hastened to make it plain
That the "doing without" for the Saviour's sake,
And the little sacrifice each could make,
Were the very things that they all should seek,
Just a day at a time, self-denial week.

You might never guess how it came about,
But each one found something to do without,
For their hearts in earnest they really gave,
And their best endeavors to earn and save.

Not a single member of that bright band
Had a chance to do something great and grand,
But the little things by the many wrought
Exceeded all they had hoped or thought;
And the gifts of their hands went far and wide,
That the bread of life might not be denied.

If you add the littles and multiply
You will find that they count up by and by.
It is keeping on, after all, that counts,
And that brings to the treasury large amounts.

—Mission Messenger.

Life Members

$25.00 each.
September 1, 1932 to October 1, 1932.

6. Mrs. Edna Johnston, New Wilmington, Pa.
7. Mrs. Sarah Anderson, Craftsbury Common, Vt. By East Craftsbury W. M. S.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.

2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

OBSTACLES

Most people know what it means to be hampered in action in one way or another. The cause may be physical or mental or financial or of some other kind. A weakened body is its own obstacle. For the mind to be burdened causes the flow of thought to slow up or to stagnate. Lack of financial resource is a real handicap. In any case an obstacle suggests that something is to be overcome, a difficulty is to be met.

The obstacle race is considered quite humorous,—two persons tied together so that only three feet function when the race is on. But the obstacles to be considered are not of the humorous type, not something built up to make it difficult just for sport but that which is an interference in itself, or seems to be, thus becoming an obstacle.

We are familiar with people who are adepts in finding obstacles on every hand even though others under similar circumstances move with ease. It is largely in the person as to the seriousness of the obstacle. A ten-year old girl caught the toes of one foot in an open space in a board walk. The one who held her by the hand, not realizing the little girl's predicament, kept on the move. Consequently a very severe wrench was sustained resulting in permanent injury to the leg. Its growth was stultified so that a shoe had to be made in order that walking might be possible. Did this obstacle of lameness mortgage her future? By no means. She is one of the busiest women of her group. She operates her own car. She is in charge of a branch of the Y. W. C. A., attending to the ordering of supplies herself. She plays the church organ. In fact she is considered the backbone of that community church. Her infirmity would seem to be sufficient to justify her in refusing to assume any further burden. Her lot might well be to remain away from public gaze. But this young woman feels that she has an obligation to others and is valiantly carrying on.

Helen Keller is a type of possibly the highest order in the matter of meeting obstacles. Her education has not been neglected. Honors, not only of a local and national kind, but international as well are hers. She did not receive these because her name is Helen Keller, nor because of her very severe afflictions but because of her triumph over obstacles. She has accomplished more than most people possessed of all their faculties. A new obstacle to her is but another hurdle which she prepares to vault.

Many of our mental obstacles are natural, not many having talents over the average. Ability is therefore limited. It may be that much failure is due to a lack of determination to succeed or the neglect to properly use the training of life to the best advantage. But there are still those who can overcome the impossible. A young woman who lost her eyesight a very few years ago, is pursuing a

course in leadership training. She acquires much from friends reading to her. She has a talent for giving readings and accepts invitations to entertain in this way. With her it is a case of *trying*. The refrain naturally follows,—"and she does it!"

The past year or two have been obstacle years. Those who have never known limitations before are fully aware of the discomfort of having to do without. There has never been a time in the memory of most of us when so many people have come up against "stone walls". Whether the obstacles will remain permanently will depend a good deal on those being obstructed. If order can be kept, if faith shall not fall away, no doubt these same walls may become avenues to higher living,—the one-time victims shall rise above the barriers.

Missionary societies are just now experiencing the obstacle of a lack in dollars and cents. Many are temporarily without funds. Shall these societies cease to function because of this difficulty? Shall members cease to "belong" because the family purse is lean? True—it is not pleasant to be in arrears. No one of the independent type courts long drawn out payments, either to or from herself. Shall Christian womanhood permit this obstacle to defeat her interest in Kingdom affairs? Such a course is not of the courageous type. May every society member and every society seek to carry on, permitting no obstacle to interfere with their best efforts in the good work.

It will be well for societies to keep ever before them that which is to crown the end of this year's work—the Jubilee of the mother society—the W. G. M. S. If these times can but be weathered, one of the obstacles so disastrous to successfully carrying forward the missionary enterprise—lack of funds—shall be forgotten in the victory of faith. God is able and is not unmindful of His own. If we can only lay hold of this truth, the hindrances now blocking our paths shall pass away as if they had never been.

ARE THE YOUNG GIRLS INTERESTED?

Sometimes we think that girlhood cannot be interested in serious things. It is thought that only that which is more or less trivial will be attractive. Those who have witnessed the presenting of the Citizenship pageant entitled "The Urn of Destiny" know that it is full of sober thought yet a group of girls from a teen age society, the Nell Smith Guild of Warren, Ohio, delights in this serious minded presentation. This group has given the pageant at various churches, W. C. T. U. institutes, etc.—in all twelve times. Everywhere the performance has been enthusiastically received and, it is thought, has served to call women to their civic duty.

The girls have been booked for performance up until the fall election. The organization is not yet a year old but the girls are interested in prohibition and citizenship as well as mission study. There is no telling what the results from these evenings of instruction will be. The girls themselves cannot help but be better fortified in matters of citizenship.

YOUNG WOMEN'S SPECIAL WORKER COLUMN

Khartum North, Sudan,
August 13, 1932.

Dear friends of the Y. W. M. S.:

Perhaps you may be interested in hearing about a visit which I made with one of our Bible women. This Bible woman had been away for a two months' visit at her home in Dongola. She had not seen her home for four years. I wish you might have witnessed her reception on this first visit to her pupils after her vacation.

There were only three of the usual seven women to receive the lesson at the first home at which we stopped. They had not been notified of the

coming of the teacher so four had gone away.

M— read first. She was a large, black, young woman with a bright, beaming face. I gathered that she was clever for when the Bible woman rather reproved her for a simple mistake, she said, "But how can I read when I am so surprised and happy that you have returned to us!"

One of the girls that takes lessons in this yard is perhaps fourteen years old. Two years ago she was married, has been divorced and is now returned to her parents' home! One of the girls was reading in Matthew. After she had finished reading, the Bible woman explained the meaning to her. In the house across the street, we visited M—, a girl of fourteen or fifteen who had not been permitted to go to school when of that age. Now they think she is too big to go so the Bible woman goes to her. She was just beginning in the primer and had the story of Adam and Eve.

The next house was the home of A—. And how sadly changed was she from a year ago! I recall that on that day I was very favorably impressed. She seemed so capable. As she sat on the bed and told very well the story of the crucifixion, her grandmother was across the courtyard kneeling and rising, kneeling and rising in Moslem prayer. Her hands were outstretched to Heaven seeking the blessing which at that very moment was being offered in that house. If only she had had the eyes and the will to receive it! Since that first visit, the mother who was present then has passed away and a sister has married and gone from the home. The girl, who a year ago seemed so promising, yesterday did not seem to know whether she had completed the first or second book or how far she had advanced in anything. When the Bible woman expressed surprise, she said, "My mind is so mixed up since my mother's death that I do not know anything." It was evident! How they need their hearts opened to receive *the* Light!

Our next visit was at the home of K—. Eight years ago she was beginning to learn her letters. Since that time she has finished the two readers, all of the New Testament and part of the Old Testament. Just now she is reading Proverbs. We feel in our hearts that she believes but never once has she confessed it to any one by word. Why? Perhaps on account of her mother who is very fanatical and also very much wrapped up in this daughter, so much so, that although she was well past the marriageable age, she was not married until this spring. Even now the mother will not allow her daughter to go with her husband whose work takes him far south in the Sudan!

Across the wall from K— lives B— and her two sisters. B— is believer and wants very much to be baptized. She is a widow with three children and makes her living by doing native embroidery. She teaches a class of native girls in embroidery when the Bible women give the weekly Bible lesson. If she be baptized it will probably mean that her children will be taken from her. What can we do but pray that the Lord will show her His will and give her courage and strength to go the whole way with Him.

In all it was a most interesting day for me as I am sure it would have been for you had it been possible for you to go, too.

Will you not remember these girls who go to the homes day by day and also those who hear the message but especially those who have responded to it?

Very sincerely,
Mary E. Coie.

A BIT OF CORRESPONDENCE

From Mrs. Clair E. Zeigler, Long Beach, Calif.

I am sponsor for the Effie West Circle of Long Beach. It is composed of girls of high school age.

Being a constant reader of the Young Women's Department in *The*

Womens Missionary Magazine I note your request for sample programs, as also the many good ones given, so thought you might like to see ours.

Our little circle is only two years old. It developed out of my Sabbath School class. As the girls are so busy at school most of the year we do not plan an elaborate program in advance but always meet at the different homes and usually for a covered dish supper, followed by the meeting. In the summer we meet at the park or somewhere out of doors to vary the monotony, and sometimes in the afternoon to sew for the needy, or for our namesake missionary.

We celebrated our second anniversary with a "Mother and Daughter" evening to get the mothers acquainted with our work and one another. It was a very delightful affair. The year previous the King's Daughters Society gave us a banquet.

The Womens Missionary Magazine is so good these days that I like to select the studies from its pages. It keeps us up-to-date in missionary affairs and also gets the girls interested in the Magazine.

A STANDARD OF EFFICIENCY FOR TEEN AGE SOCIETIES

A request for such a standard was mentioned at the Columbus Convention. It is now being placed before you for not only your consideration but for a real interest to the point of earnest endeavor to meet all requirements. The reason for this abbreviated standard, (abbreviated in requirements,—not number of points) is that the school period places obstacles in accomplishments outside of school duties. We hope that every teen age group shall avail itself of this measuring system and be able to report next spring when blanks are received.

1. a. An increase in membership over previous year.

b. Regular attendance at meetings, —seventy-five per cent of membership.

2. a. Programs carefully prepared and carried out.

b. One program a year to include information about the Seven Departments of Work and Young Women's Special.

3. a. A prayer group or circle meeting at least monthly.

b. The Prayer Cycle to be used in monthly meetings.

c. Each member to have a Prayer Cycle.

4. A gain in tithe payers.

5. a. An increase in contributions to Seven Departments of Work.

b. An increase in Thank Offering.

6. A contribution to the Y. W. special fund.

7. Contingent fees (presbyterial and W. G. M. S. expense funds) paid on time.

8. Representation at presbyterial meeting or meetings.

9. All reports sent in on time.

10. a. A gain in Magazine subscriptions.

b. A gain in number of readers of the Magazine.

DECEMBER PROGRAM FOR GIRLS' CIRCLES

"The Rainbow Empire"

Christmas Story Hour

By Mrs. J. C. Smith, Cleveland, Ohio.

Invitation—Gilt paper "Pot O' Gold", folded when cut so as to be double. Cut out pictures of Ethiopians (W. M. Magazines, C. U. Heralds, etc.). Paste one or more on the inside of page, so as to protrude above the outside gold page, making the figures appear to be looking out of the Pot of Gold.

Poster—Similar. Half a rainbow from upper left hand corner to lower right. Large Pot o' Gold at foot with many Ethiopians looking out.

Verse—for invitation or poster:

At the foot of the rainbow, we've been told,
If we seek we shall find a Pot of Gold.
In Ethiope tales we hope you'll take pleasure
For in them you'll get a glimpse of that treasure.

CHRISTMAS STORY HOUR!

(Time and place of meeting.)

Devotions—Christmas Story in Tableau.

Soft music—victrola or violin. "Silent Night" followed by "O Little Town of Bethlehem".

Tableau—(Room in darkness.) Mary is bending over the manger, the light from it shining up into her face. The light in the manger should be a strong flash light or electric light covered with thin pink or white material—chiffon is good. It should be concealed in the straw, and arranged so that it shines in the face of Mary as she gazes into the manger.

Leader—during tableau recites Christmas story as given in Luke 2:8-18.

Poem:

"Far away is Bethlehem,
And years are long and dim
Since Mary held the holy Child
And angels sang to Him;
But still to hearts where love and faith
Make room for Christ in them,
He comes again, the Child from God,
To find His Bethlehem.

Song—"Joy to the World, the Lord is Come" (Lights on now).

Program—Ethiopian Story Hour.

Leader—We know the old saying that at the foot of the rainbow, if we seek, we shall find a Pot of Gold. Ethiopia, the Rainbow Empire, has its rainbow flag. (Described p.19 of text). But its greatest treasure, its Pot of Gold, is its people. We are to have stories tonight, designed to show us these treasures—nuggets, perhaps, given to us to fashion into vessels for our Master—worthy gifts for our King—the gold of human souls, accompanying our frankincense of prayer, and our myrrh of loving service.

Prayer—(1) Thanksgiving for the Gift, the Babe of Bethlehem—what He has meant to us, to Ethopia, to the World.

(2) That we may come bearing gifts to Him—our own lives, our service to others.

Leader—We have three types of work in Ethiopia—Educational, Medical, Evangelistic. We have placed on our maps candles for those who are "lighted to lighten", the teachers; red crosses for those who by healing the bodies show forth the love of Christ. Now we shall place golden stars on our maps for those who lead the way to Christ by the guiding star of the old, old story of Jesus and His love. These are the evangelistic missionaries at (see p.6, Prayer Cycle). (Place stars on map, naming missionaries.) One of these, Mrs. Ruth Lobaugh Walker, our Y. W. Special Worker at Gorei, has some stories in the form of Pen Pictures for us.

Pen Picture Stories—(Mrs. Ruth Lobaugh Walker is seated at desk, writing to friends at home). "Let me see—I've told them enough of myself, —the hardships and the joys. I will tell them a few stories of some little happenings here, that they may understand how trying and yet how lovable some of these people are. It may amuse them. (Story of improvident servant—pp. 31-32, mirthful servant and new clothes—p. 32, sorrow—pp. 32-33, petty thieving—p.33).

I must tell them, too, about the attitude of the native Ethiopian toward disease, (pp.106-108). (Writing). They'll smile over these things. Perhaps, too, they'll see the need expressed in them.

I've been hearing so much from home about bank failures, etc., and how so many people have been losing faith in banking institutions. Ethiopians have to be shown, too, when it comes to trusting banks with their money. (pp.103-105)."

Leader—And now we have a *Story in Action.* (Several Ethiopian girls appear dressed in *chammas.* (p.27) for description, see pictures throughout text, or W. M. Magazines). These girls will build models of typical Ethiopian huts for us. (See p.26).

(Each girl with pan of mud builds a hut, 6 or 8 inches in diameter, one building a mud wall to enclose the vil-

lage. Use meat skewers for upright sticks, tie with string or raffia. Sling mud. Use dried grass or raffia for roof, piece of leather for door.)

Leader—"Where is your window? And your chimney?" (Girls shake heads. One girl describes inside of hut, smoke, furniture, dishes, etc. Each girl as she finishes her hut seats herself, forming a group at feet of "Mrs. Walker".)

Leader—Now we will have a native Ethiopian story—the "Fable of Good and Evil". One of these girls will tell it as Ato Ibrahim, one of our Christian native interpreters at Addis Ababa tells it. (Be sure to include last paragraph—pp.159-161.

Leader—One of the most wonderful stories is the story of Gidada. Another of these girls will read it, as it was taken down in his own words (pp.154-156. (Do not read from book. Copy and read from paper.)

Leader—Are not these treasures, indeed, that come from the Pot of Gold at the Foot of the Rainbow—God's Promise?

Ethiopian girls at feet of Mrs. Walker, facing her, sing "Tell Me the Old, Old Story", verses 1, 2, 3.

Mrs. Walker, and society members sing in answer verses 1, 2, 3, "I Love to Tell the Story".

Leader—Let us join hands in a circle of prayer.

"Our kind and loving Heavenly Father, Thou knowest no race nor creed among Thy Children. We who have received the Gift of Thy Son, have received it through others. May we, in gratitude, pass on that Most Wonderful Story of all to the girlhood of Ethiopia, Thy daughters, as we are, that we may all be one in Christ Jesus, our Lord. Amen."

Social Hour—Ethiopian Who's Who? (Game No. 33 in *Three and Thirty Missionary Games.* Order from Literature Dept., 5 cents). An Ethiopian doll, consisting of a large chocolate mint with icing features, on a meat skewer, clothed with a white crepe paper *chamma,* may be given as a reward, or used for refreshments.

Suggested Book of the Month for Girls:

The Four Marys—By Agnes Sligh Turnbull, or *The Christmas Heretic*—by J. Edgar Park.

Methods

The Y. W. M. S. of New Kensington, Pa., has chosen a worthy motto, "Service". Its new year book is commodious, five by eight inches, and neatly finished. Mention is frequently made of the fact of setting a place aside on the monthly program for the Prayer Cycle, certain days in the Cycle being assigned to this or that month. At one meeting, a shower for the Women's Association was held. A good deal is made of the social hour, as many as fifteen sharing at one time in promoting fellowship. These words, "Thank Offering Special", seem to occur on almost every program. What do you suppose is the significance? Probably the chairman of the committee, Mrs. Mildred Bisbrin, New Kensington, Pa., can explain to you any point not understood.

One evening there is to be an intelligence test. Evidently it will be best to miss no meetings if a high grade is desired. Anyway, intense interest can not be maintained if one is irregular in the important matter of attendance.

This society has three separate budgets, missionary, special and contingent. Perhaps the treasurer, Mrs. Louise Mahood of New Kensington, can tell you just how the plan is carried out.

One whole page of the book is given over to the names of the society's life

members, twenty-two of them. Could your society produce such a page?

Another interesting program; also of large proportions, is that of the W. M. S. of Tulsa, Oklahoma. It was also constructed by home talent as is quite the custom now. This little poem opens the way to the several monthly programs: It is entitled "Praying and Planning."

"We plan and plan, then pray
That God may bless our plan.
So runs our dark and doubtful way
That scarce can lead unto the day.

So runs the life of man!
But, hearken! God saith,—pray!

And He will show His plan,
And lead us in His shining way
That leadeth on to perfect day,
Each God-surrendered man."

Under the head of "suggestions" come some good points some of which are: "A good missionary society does not happen. It is the result of preparation and prayer. An audience does not happen. It must be worked for and prayed for." This society is divided into groups, the name, address and telephone number of each member being found in the book. Almost every month unless July and August has two programs. They have one each, the picnic being extra. Much opportunity is given in this society to be informed. One meeting is to be devoted to the 75th anniversary of the denomination and the 50th of the W. G. M. S. Mrs. Ella Gunsten, 422 N. Elwood, Tulsa, Oklahoma, is chairman of the program committee.

The W. M. S. of Seventh Philadelphia presents a gold covered program, a wee one. The size of the program has nothing to do with the purpose of the society. The aim as stated is "to arouse and maintain an interest in the cause of missions among the women of the church." A challenge is thrown out on page five,—there are twenty-four pages in this "two by four and one-half inches" book,—announcing the fact that the group for the month is responsible for every detail of the program of that month, including the devotions, Prayer Cycle, discussion, offering, prayer, refreshments and, of course, the papers or talks. There are several interesting features but only one more will be mentioned. On the last page is this statement: "You will help the W. M. S. by interesting ..... and bringing her to our meetings during the year." The chairman of the committee, Miss Sadie L. McLean, 1630 Wakeling St., Philadelphia. writes quite enthusiastically regarding the reception by the society of the program. These members must belong to the "say so" club. Would you be a member of it?

A very interesting year book in circular form is that of the Wilma Forrester society of Fairmount Park church, Canton, Ohio. A sketch of an outline map of two continents with a suggestion that they do not represent the whole world comes on the front cover. "Around the World" with the name of the society is the general name of the booklet. Each program occupies two pages, an illustration in ink, crayon or water color decorating one page together with a verse or saying. The program is on the opposite page. The program is very unique in its entirety. One clever illustration is a pen and ink sketch of a log cabin representing Negro Missions. The quotation underneath the picture was written by one of the school principals, Rev. W. G. Wilson. It reads:

"If you knowed how rough was the way
we's come,
How often we's been in despa'r;
How steep wah de hills we had to climb,
I wonder, would you cyar?"

The girls of the society did most of the work on this program, a good deal of talent being exhibited. Mrs. L. C. Schwagar, 3803 Fairmount Blvd., Canton, is sponsor of the society. The chairman of the program committee is Miss Merry Little.

Foreign Missions

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

The last few weeks have been times of parting and farewells for many of our missionaries who have left home and dear ones after a time of furlough to take up their work in their chosen fields across the sea. Tears have been shed and hearts have ached at the parting, but bravely these loyal followers of their Lord have gone forth to proclaim Christ to those who do not know Him and His redeeming love. New recruits have also joyfully gone for the same purpose to strange lands and strange people. It is hard for those who go out to active service but harder still for those fathers and mothers and other dear ones they leave behind.

Two of the parties sailing have arrived in Egypt, and the large party going to India, with a few to the Sudan, left according to schedule on September 12th; those for India expected to reach the field in time for the Annual Convention in Sialkot, October 12 to 22. Dr. Anderson or some member of the Foreign Board met with all these parties and bade them goodbye. Miss Knowle's father accompanied her to the ship.

At the last moment Mrs. Rachel Seiver felt that she could not go at this time because a beloved sister was near the gates of death and the mother would thus be left to bear her sorrow alone if Mrs. Seiver left. We sympathize with her and her mother, Mrs. Tracy, in this time of sorrow and pray that they may be given sustaining grace.

On the Sabbath before the India party sailed, the missionaries all attended the services in the Forty-fourth Street Church in New York, where they were all introduced to the congregation and each one had a word for the people. Miss Kate Hill gave the main address of the hour, making a strong appeal for the home church to awaken to its responsibilities and to return to higher levels of spirituality. It was most solemnizing and all present felt the spiritual atmosphere of the hour.

Miss Lillian Robertson reported this service to us and said that at the close Dr. Campbell White, the pastor of the church, invited all to go to the nearly finished playgrounds back of the church for a service of prayer. Nearly the whole congregation accepted the invitation and in the bright sunshine, with missionaries from both foreign and home fields present, the first dedicatory prayers were offered for the work.

Miss Robertson also reported that some members of the Forty-fourth Street Church secured contributions of books, thus making sure that our missionaries would have plenty of good reading on shipboard. This church plans to make this gift of books a feature of each outgoing group. We think this a beautiful service for the young women of the Forty-fourth Street Church to render to our missionaries.

INDIA

Letters have been received from most of our missionaries telling of their vacation in the hills. Miss Rosa McCullough writes from Eagle's Nest, Dharmsala, that she went there on July 15th. She did not like to leave her work as it was so interesting, but she expected to return to it September 15th. She tells of Miss Mookerjee, a Christian woman who has been head teacher in the Gujranwala School for many, many years. Incidentally we might say that the women of the Fourth Church, Allegheny, have supported her during all these years—perhaps almost fifty years. Miss McCullough says that Miss Mookerjee has been retired for a few years. She had an operation for cataract on her right eye about

four months ago. The great heat was bad for the recovery of the sight so Mrs. McConnelee brought her up to be with her in the hills. She cannot see to read yet but can see enough to walk about with a cane. However, she is not idle; she is teaching a little Moslem boy who can read about Christ. He reads to Miss Mookerjee from the Testament and then she explains the meaning to him. The Hindus also come to her and ask about Jesus Christ as "the way, the truth and the life." So good is being brought out of seeming evil. How true it is that "all things work together for good to them that love God!"

Miss Eleanor Maconachie and Miss Lillian McConnell have spent their holidays in Dalhousie in an English Missionary Rest Home with a number of missionaries of the Church of England. They have been enjoying the quiet and the rest and the association with these friends very much.

Miss McConnell wrote that she had recently had word from Lyallpur where she is stationed. "One of our congregation who was Sabbath School superintendent, church treasurer, and member of the session was drowned while in swimming. Our pastor, Shadi Khan, and the son of my Bible woman were rescued with difficulty as all three got into a hole where the suction drew them under. Mr. Massey left a wife and five little children. Mrs. Massey is a trained nurse—one of Dr. Simpson's nurses years ago—and she has a good private practice in Lyallpur so will be able to provide for her children. Mr. Massey's death is a strange providence for it seems to us the church as well as his family needed him. Our congregation so needs spiritual men with ability to lead; but the Master makes no mistakes when He calls one away."

Dr. Maria White did not go to the hills this year as the heights do not agree with her and she felt that it would not be of any benefit. However, she took a short time of vacation at the Mountain View Hotel at the urgent invitation of the owner, a merchant of the place. Dr. White has been busy as usual with her work in the hospital and has also been planning for the wedding of her companion, Elizabeth Campbell—the native girl in whom she has been interested from childhood. Dr. White named her "Elizabeth Campbell" in honor of Mrs. H. C. Campbell who for many years contributed toward her support. She is marrying William Dass, the son of Dr. White's leading Bible woman. Dr. White is planning to return to America in March or April 1933, not to return to India, and is looking forward to attending the Jubilee Convention of the Women's General Missionary Society.

A letter from Mr. Merriam, the treasurer of the India Mission, tells of going to inspect the new hospital at Sialkot with the builder, Mr. Crowe. Mr. Merriam was much pleased with the progress that has been made, the excellent character of the work being done, and the fine appearance the institution will make when completed. He said, "I wish you could see the building as it is slowly growing into what we have wanted for this work for a long time. The growth is slow but the saving through not rushing the work is considerable and we are therefore trying to get the work done as well as possible and without too great an expenditure of money."

Dr. Hunsberger also writes concerning this hospital. She had hoped it would be possible to move into the hospital in October but they are slow about the sewage and sanitary system. The disposal is the problem for there are no underground drains in the city. She said: "I am glad the new hospital is to be a memorial to Mrs. Campbell. She is the one who brought it into being, so it is very fitting that it bear her name. The plan is to have the memorial tablet at the entrance of the hall of the main building. . . . In one of Mrs. Campbell's last letters she spoke of a Pres-

byterial that wanted to donate rugs for the new hospital. If that Presbyterial still has this in mind I would suggest that it send money for the rugs as we can get them so much cheaper out here and without the trouble of packing and paying duty. We use a sort of heavy matting rather than woolen rugs. They are cheaper and more serviceable."

Dr. Hunsberger had a very quiet holiday this year, spending a month in Dharmsala and going back to her work in the hospital in time to allow Miss Artman to have a vacation. Miss Artman has been staying in the hospital with Dr. Hunsberger since Miss Lincoln left for America. Dr. Hunsberger says: "We do need a nurse badly and also a second doctor as the work keeps heavy most of the year and especially now in the hot weather." We are so glad we have been able to fulfill these desires of Dr. Hunsberger and that both a nurse and a doctor are on the way to India.

We have the Minutes of the Finance and Executive Committee dated June 27th and 28th in which mention is made of reducing the wages of the Bible women and native helpers in all the stations. This seems very necessary under the present conditions and our Board will concur in these recommendations, although with great regret.

One of the items in this report is a proposed building for the Sargodha Girls' Boarding School, but no request is made for money. India has what is known as the "Arnold Fund", given more than fifteen years ago, for the education of girls in Sargodha. This money was first used in the erection of buildings in the city before the days of the present Boarding School. The Mission was able to sell that property at considerable advantage to the Fund so now has enough in that Fund and in what is called the "garden account" and the old equipment fund to complete the buildings without any financial assistance from America. This School is built on the cottage plan. It has four cottages on one side and a hospital cottage and teachers' quarters on one-half of the other side; but there has never been an administration building. The classes have been held on verandas, in dormitories, and sometimes even in storerooms. We are very glad indeed to have these conditions improved and gladly assent to the plans of the Mission for this school.

EGYPT

Egypt, too, has had a meeting of the Summer Commission and has been under the necessity of planning for a reduced budget. Plans have been made to reduce the salaries of some of the workers and many changes are suggested in work to be carried on in the coming year. The work of the Women's Board will perhaps be changed in a measure as we will try to carry out what seems best to the Mission as long as we are not expected to increase our estimates.

By the time you read these lines, the schools in all our missions will be open and our missionaries hard at work. A letter from Miss Edna Sherriff tells something of her plans for work in the coming months and also of the delightful vacation she had in England and Scotland with Miss Ethel Weed and Miss Edna Winter. They spent six weeks together in those countries finding physical rest, deep spiritual inspiration, and mental stimulus. They attended the great Keswick Religious Convention for a week and were at the Cambridge University for ten days attending lecture courses on the influence of ancient Greece on modern life and the history of the Greek Orthodox Church, which has so many adherents in Egypt. Miss Sherriff also tells of busy days attending teachers' meetings, Bible women's meetings, buying books, supervising repairs, etc. and getting ready for her year's work.

You will all be glad to know that Miss Dora Mason has reached Amer-

ica in safety. Dr. Frank McClanahan put her on the boat and then gave her over to the care of the ship's physician. Miss Mason reports a very pleasant voyage, although there was a bad storm for two or three days and she was kept in bed for more than a week. She was not able to go to the dining room much of the time but received many kindnesses from her fellow passengers, although she was a stranger to all of them. Rev. Robert Shaub met her at the boat in New York and took her to his home in Princeton for a short visit. He then put her on the train for Pittsburgh, where she was met by her brother. She soon went to Columbia Hospital as the doctors in Egypt felt she needed still further treatment if she is to regain perfect health. She is cheerful and happy in being among her friends in America and thankful that her life has been spared although at the cost of so much suffering. Miss Mason reported that when she left Egypt Miss Anna Y. Thompson, although very weak; was still cheerful and pleased to see her friends.

We are in receipt of an announcement by Dr. and Mrs. Hugh A. Kelsey of New Concord, Ohio, of the marriage of their daughter, Mary Elizabeth, to Mr. James E. Kinnear on Saturday, September 24, 1932 at New Concord, Ohio. Mr. and Mrs. Kinnear will be at home in Cairo, Egypt, after November 15th. Mr. Kinnear's work is with the Nile Mission Press. Although not connected directly with our Mission work, he has been greatly interested in it and we feel sure that this young couple will still hold an interest in our work and help whenever possible. We wish them much happiness as they establish their new home in Egypt and are sure that it will be of great influence among the people of Egypt in creating ideas of what a truly Christian home should be. We pray that they may be greatly blessed in their home and also in their work.

ETHIOPIA

Rev. Bruce B. Buchanan, Executive Secretary of our Ethiopian Mission, writes concerning the death of Mrs. Campbell and expresses his sincere sympathy for her friends and her coworkers. He feels that her going has been a gain to her but a real loss to the work, and that her presence will be greatly missed not only by the Board and the home friends but also by the missionaries on the field. "She was truly a princess in Israel. Hers was a wonderful record of long and loyal service to the Master."

The missionaries in Western Ethiopia all seem to be well but no definite word has come from them recently.

From Addis Ababa word has come of the steady improvement in the health of Dr. Pollock. His recovery has been in answer to prayer and we feel most thankful that his life has been spared. We have not yet heard what his plans are for recuperating during the next few months but we feel sure it will be necessary for him to rest for some time. In the meantime Dr. J. Alvin Orr, Jr. will have charge of the hospital and in a few months we are expecting that Dr. Harold Wilson will be in Addis Ababa ready to assist with the work there.

THE SUDAN

No late word has come from the Sudan but we know that by this time Miss Marguerite McClellan will be ready to take up her work, and that Dr. Sowash will be on the field, as he sailed on September 20th.

Miss Blanche Soule of Nasser, Sudan, has been visiting friends in this section for the past few weeks and dropped in to talk one morning. She is looking somewhat rested since I saw her in New Wilmington and is planning to attend the Biblical Seminary in New York for a few months.

Rev. and Mrs. Lowrie Anderson are very happy over the coming of a little daughter into their lives. Ruth Anderson came to them in the Assiut

Hospital September 4th. We pray that she may bring much happiness and joy into their lives and that she may be a blessing to the world.

THE THANK OFFERING

We are now in the midst of the Thank Offering season and missionaries and others are much in demand for addresses. Societies all over the Church are planning for Thank Offering services and thousands of devoted women are sacrificing in many ways that they may show their gratitude and love to the Master for blessings received during the past year. We know there are many who cannot give much money out of their poverty but they can and do give of their heart-felt thanks and earnest prayers for God's blessing upon the missionary work of our Church. There are many who have not felt so keenly the hardships of the financial situation and we know they will give more liberally than ever from a sense of gratitude for blessings received.

We are especially interested in the Thank Offering of this year for several reasons, the first of which is that it is named in honor of Mrs. H. C. Campbell who during all the years was a most liberal giver to the Thank Offering and was most devoted to its advancement, giving of her time in interesting churches and societies in the work accomplished by the Thank Offering. The second reason is that it is a Jubilee Thank Offering that the women of the Church might show their gratitude and appreciation of what the Lord has accomplished through the Women's General Missionary Society during the fifty years that God has permitted the women of the Church to be co-workers with Him, and that He has so largely blessed their efforts. Another reason that we are hoping and praying for a large Thank Offering is that the Thank Offering means so much to the work of missions, for which the women of the Church are responsible. When the Thank Offering falls below the usual amount, it means that much of our work must be hindered. Let us be much in prayer that this Jubilee Thank Offering may not fall below that of other years but that there may be a great increase of love gifts this year so that the Lord's work may not suffer.

THE SEVENTY-FIFTH ANNIVERSARY

At the Philadelphia Convention in 1929, Dr. R. A. Hutchison presented the plan of the General Assembly to celebrate the Seventy-fifth Anniversary of the Organization of the United Presbyterian Church and asked the Women's General Missionary Society to co-operate in celebrating this important event. Action was taken at that time to join the General Assembly and the Young People's Christian Union in making this a great event in the history of our denomination. A committee was appointed and each succeeding year has reported to the Annual Convention. The large anniversary committee is now well organized and is actively planning for this big celebration which is to be held in Pittsburgh June 28 to July 2, 1933. It is a beautiful thought that every organization of the Church can join in harmony and love in one great celebration of the seventy-five years of service of our beloved Church and the building up of Christ's Kingdom on earth.

Of much interest too, especially to the women of the Church, is the fact that the Women's General Missionary Society is celebrating its Jubilee Year. These fifty years of organized service of the women have meant much in the work of the denomination, and it seems most fitting that this double anniversary should be recognized in a large way. Fifty years ago this missionary organization was formed in the First United Presbyterian Church in Allegheny and has been wonderfully blessed in all the years. Allegheny Presbyterial, always ready for any good work, has graciously invited the Women's General Mission-

ary Society to be its guests on this happy occasion; so the Fiftieth Annual Meeting will be held in the very church in which the Society was born.

The plan as now formulated is for the General Assembly, the Y. P. C. U., and the Women's General Missionary Society to meet in separate opening sessions on Wednesday, June 28th, and in the mornings of all other days for their own definite business and to join in great popular meetings each night, closing the Seventy-fifth Anniversary Celebration on Sabbath night, July 2nd. All day Monday will be set aside as the Women's Jubilee Celebration, when we expect to have a happy time in looking back over some of the ways in which the Lord has led us, and with a forward look to gather from the past inspiration for the future and faith that as we have been guided and blessed in the past, so will we be sure of blessing in the years to come.

Pray that these plans for the anniversary days may have God's approval and that all may be done for His glory and for the advancement of His Kingdom.

Later: Miss Marguerite M. McClellan who sailed on S. S. *City of Harvard*, September 12, arrived in Alexandria, Egypt, en route to the Sudan, October 1st.

Miss Bernice L. Knowles arrived in Alexandria, October 6th.

IN MEMORIAM

Tributes from the Egypt Missionary Association.

MRS. H. C. CAMPBELL

The American Mission in Egypt wishes to pay a tribute of love to the memory of Mrs. H. C. Campbell, for so many years the Foreign Secretary of our Women's Board, who has been called to the higher service of the Master Whom she served so faithfully throughout her life.

First of all we would express our thanks to Almighty God for the long life and faithful testimony of Mrs. Campbell. It was her privilege under God to be an outstanding leader of the women of our Church. Because of her understanding of business affairs, her unusual executive ability, her keen spiritual vision, and her singleness of purpose to advance the Kingdom, she had a large share in planning and carrying out the forward movements of the Church. Because of her position as Foreign Secretary of the women's work for the past quarter century, her name is perhaps better known than that of any other woman in the denomination. Mrs. Campbell will go down in the history of the Church as an outstanding example of fidelity and devotion to the cause of Christ, and in particular to the work of Foreign Missions. Her many gifts were all at the disposal of the Master. The service she was permitted to render to the Kingdom left very little leisure time at her disposal but it was her joy to spend and be spent in the work so dear to her heart. Her official activities as Board Secretary did not preclude an intimate personal interest in and acquaintance with the individual missionaries on the field. The strength and vigor of her character combined with discerning wisdom and unfailing love made her a friend and counsellor to all who knew her. The women of our Egyptian Mission count it a privilege to have been associated with her in this close relationship and each one feels that in the passing of Mrs. Campbell she has lost a personal friend.

"Strength and honor are her clothing; and she shall rejoice in time to come. . . . . A woman that feareth the Lord, she shall be praised. . . . . Give her of the fruit of her hands; and let her own works praise her in the gates."

MISS MARGARET SMITH

MISS MARGARET SMITH

A missionary career of almost sixty years is one that is experienced by only a few and a missionary experience which dates from the early years of mission effort to the establishment of a strong indigenous church is also an unusual one. Such was the life experience of Miss Smith. She came to Egypt in 1872, eighteen years after the founding of the Mission, and continued in active service until April 1931. The full record of her singularly devoted life must make a beautiful portion in the Lamb's Book of Life. When confronted by this record, she would be first to protest, "Lord, when saw I thee hungry or athirst or a stranger or naked and ministered unto thee?" because one of the outstanding characteristics of her life was her deep humility.

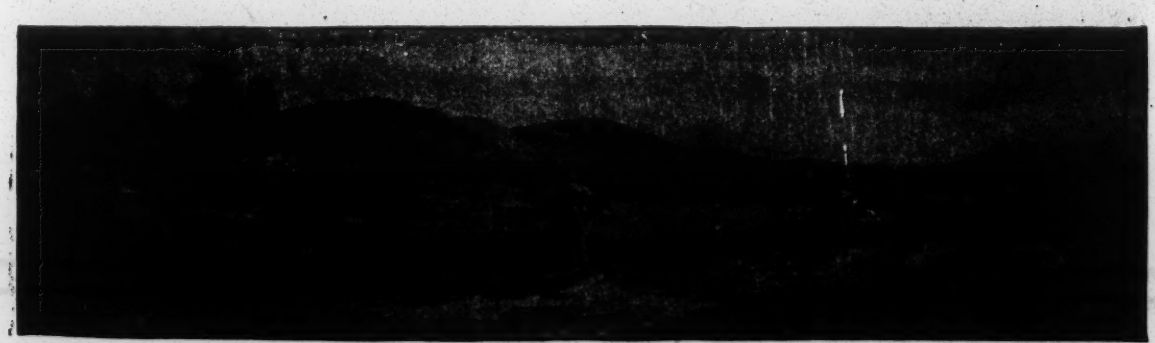
She served both in educational and harem work. In her visits to women in their homes, her life and messages were a great blessing. She was a most ardent distributor of the Word of God, believing intensely that it is the power of God unto salvation. Until her last days in Cairo, in spite of failing health and impaired eyesight so that she had to be led about by an Egyptian woman, she could be seen almost daily going about on street cars or walking on the street offering the Word to someone and urging the person to read it.

There was nothing spectacular about her. Rather she was quiet, timid, self-effacing, self-sacrificing, but always steadfast in devotion, strong in faith, constant and faithful in witnessing for Christ, deeply touched by the evidence of need whether spiritual or physical. She was always a devoted friend to the poor and friendless. She used to the limit the talents God had given her. She was keenly interested in every activity or movement that might advance the cause of Christ. Her life motto could be well stated in these words of Paul, "This one thing I do". Nothing could swerve her from her conviction to duty.

Though small in physical stature, she was a giant in standing up for her Christian principles. Throughout her life she showed an unfailing cheerfulness and her sense of humor brightened many a dull experience.

Her distress over and pity for poor neglected children created in her heart a great desire for a home where she could take them in and care for them. After many years, God opened the way for the establishment of an orphanage for girls and in 1906 Fowler Orphanage was opened as a venture in faith. This, perhaps more than anything else, stands as a memorial to her great faith in God. Both Moslems and Christians believed that God heard and answered her prayers as He did. She left the indelible impress of her godly life upon many of the girls who were her daughters in this home.

With the passing of her life, there has gone from our midst a strong and beautiful Christian character which was an inspiration to all who knew her. After her abundant labors, she has entered into an abundant reward.



Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

ETHIOPIA

American Mission,
Addis Ababa, Ethiopia.

Dear Juniors:

Away here in Addis Ababa we have been through stirring times and have just missed having civil war in the country. Away back in 1917 Lij Eeyasu (Joshua), the grandson of King Menelik II, was king of the land. Before Menelik's time there had been many kings all ruling at once, each in his own little kingdom. Menelik gradually made the empire one and had all the chiefs of the provinces swear allegiance to him. Then Menelik died and his grandson Eeyasu reigned in his stead. He was a very young man and soon got into bad company and learned bad ways. At last, he wanted to become a Mohammedan and, at that, the priests of the country rose up against him. He was deposed and the Emperor Menelik's daughter made Empress; at the same time Ras Tafari (as the present Emperor was called then) was named Regent. The deposed king Eeyasu raised an army and the Regent and his army fought with them until they were defeated and Eeyasu captured and made a prisoner. He was put in the custody of a powerful chief called Ras Kassa, and he, Kassa, swore a solemn oath in the church that he would always guard him and let no one else take him. Since 1917 Eeyasu has been a prisoner confined to his estate in Fitche, a place about four days journey by mule north of Addis Ababa.

Some months ago the Emperor's son, whose title is "Alga Warash" or, literally, "Heir to the bed", was married to a daughter of one of the chiefs in Ethiopia. Ras Kassa came in to Addis Ababa for the wedding, and, while he was here, Eeyasu with the connivance of a powerful chief from the North, made his escape and fled North. He hoped to find enough followers loyal to him to make him an army and so to march once more on

AT THE HOSPITAL JUNIOR SABBATH SCHOOL

The girls are on the left and the boys on the right. They wear different kinds of clothes, some clean and neat, some ragged and dirty. All are of white muslin.
Cut furnished from Mrs. George Moore Memorial Fund.

the capital and seize his throne. Alas, poor man, he could only rally a handful of men. Meantime the Emperor having heard of his escape sent his troops North to capture him. They caught him near the Blue Nile with only a handful of men by his side. The Emperor had sent out proclamations to all the provinces saying they would be traitors to the Crown if they gave any assistance to Eeyasu. Addis Ababa was surrounded by soldiers so that none could leave the town without a special permit. Lij Eeyasu was brought back here and then sent to Harrar or somewhere around there, and is a prisoner for life in the Emperor's custody. We are glad that it ended without civil war for the poor of the country would have suffered so much.

The enclosed pictures are some of our Junior Sabbath School pupils. They are divided in two classes, the boys in one and the girls in another. They comprise Amharas, Gallas, Guragis, Shankillas and other tribes, but they all speak Amharic more or less perfectly. Amharic being the official language of the country our lessons are all taught in that language. They come to Sabbath School at 9:30 and have their exercises and then go to classes. They love to sing and many of them are good singers. At 10:30 Church service begins and they sit through that with much shuffling, talking to each other and giggling. After church with much whooping and yelling and pushing and scrambling they come over to our house and get a cookie. They love sugar because it is so scarce with them. They seldom get any in their homes. Many of the boys and girls are very bright and learn their lessons readily. They have not heard Bible stories at their mothers' knees as have boys and girls at home and, although many of them say they are Christians, alas, they have never even heard of the Lord Jesus and how He particularly loves boys and girls.

Will you at home please pray for our juniors asking that God will lighten their darkness and show them His love so that they may know Him and love Him and be His servants when they grow up.

Here they are taken on the road as they come from the hospital to the house for their cookie. Most of them never taste sugar from one Sabbath to the next, no candy, no sugar in their food. Cut furnished from Mrs. George Moore Memorial Fund.

Notice the different haircuts on the boys and girls! Some have their heads shaved, others have woolly mops and again others, especially the little boys, have all their hair shaved off except a path from forehead to nape of neck that makes them look cute. Others have all their hair shaved off except one lock on top. Some of the little girls have their heads shaved all but a mass on the crown. This hair is parted and straightened out then each piece plastered with mud so that they have a mop of mud curls hanging from the crown of their heads. This takes a lot of work to do!

If any of you Juniors would like to write me a letter I would appreciate it and be glad to answer it.

Sincerely yours,

Mrs. A. W. Pollock.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

SCHOOL OPENING AT EZEL

By Rev. Ray M. Davis, Ezel, Kentucky.

After a summer of activity in painting, repairing, building fences, gardening, laying sewers, etc., our school opened Monday morning, September 5. There had been many rumors about the number of students who were coming, and when the time arrived for them to come we found that all of these rumors were not idle. There was a fine group here for the opening session of the new year, and they are on the job after six weeks of work, all making a fine record for the school and themselves. The Freshman class in the High School was quite a bit larger than the one that was graduated from the Junior High School last year, and with other new students coming into the High School, our enrollment is as high as the past year. You know we had a graduating class of 19 last year, and we felt that our High School enrollment might be lower than that of last year. Since the opening of school there have been others enter, and our High School takes on the appearance of an ever growing institution.

Our greatest problem with the increased enrollment is in the grades. There are so many in the third and fourth grades that we have had to give them only half time in the room, the fourth grade being present in school in the mornings and the third grade present in the afternoons. This creates a distinct problem for our work here, and especially for some of the parents where the younger children come with the older. All available space in the building is being used. This is quite a different story than when the work began here. As has been noted in another article, there were three High School pupils when the work began, and less than 50 grade pupils. That was nine years ago. While the rate of increased attendance will not be as great in the coming years, yet there will be a steady growth, especially in the High School. We are thankful for this opportunity to thus serve, and it is our prayer that we may be used of God for the furtherance of His Kingdom by leading these young people, as fine a group as you will find anywhere, to know the saving grace of Jesus Christ through faith in Him.

NEW TEACHERS

Miss Sara M. Conrad, formerly principal at Frenchburg, is with us this year as principal. Her experience in administration is a distinct advantage in the work of a growing school. Under her direction school is moving along smoothly, and a new spirit seems to claim the attention of the students because of changes made in the usual routine of school affairs and discipline.

When Miss Eastwood was given leave of absence for one year, Miss Ruth Finney was selected to fill this position. With her musical ability and her bundle of "pep" we are assured of a song in the air and a happy good morning wherever you may go. We are happy to welcome them here and to introduce them to our readers.

CHURCH REDECORATED

While the pastor was away for his vacation the congregation had the interior of the church redecorated. Only those who have had such experiences in their lives can know what a pleasing effect the new walls and refinished wood work have. Our building, "'beautiful for situation" is now beautiful in its reception. The color scheme lends itself to a worshipful attitude, and there is a new feeling of reverence as we come to our house of worship.

OUR APPEAL

What is our appeal to the church this year? Nothing different from the past years, only more emphatic. We need your prayers, that the Spirit of God may descend upon us in mighty revival power. Then there are many who need our help in counsel, clothing, medicines, food, books, etc. We need wisdom for this work; and we need clothing, which may be sold at a nominal sum to help those who have little money. This money is needed to buy the provisions necessary for the upkeep of the school, such as coal, school equipment, farm equipment, etc. We realize that there is a great need everywhere. We are asking that you will help us out with what you can. The need is immediate and urgent. It is your opportunity to keep the work going in this mountain station. Pray for us. Work for us. And voices will rise up to call you blessed.

Bible Readings

561. Gen. 3:22.
562. Rev. 2:7; 21:2; 22:1,2.
563. Rev. 2:7; 22:14.
564. Gen. 3:24.
565. Gen. 3:20.
566. Gen. 4:1.
567. John 3:12.
568. Gen. 4:3,4.
569. Heb. 11:4.
570. John 14:6.
571. When Abraham did not withhold Isaac, what declaration did God make?
572. What did Paul tell the Colossians it meant to be saved from their sins?
573. "He came unto his own and his own received him not",—where found?
574. What prophecy did Isaiah make about John the Baptist?
575. What reference did Malachi make to John the Baptist?
576. "Cease to do evil; learn to do well", —where found?
577. Where told that every man's work shall be revealed by fire?
578. Where is Satan called "the prince of the power of the air"?
579. He is also known as the "god of this world",—where recorded?
580. Who called Jesus the WORD of God?

The evening lessons of "Series Number One" for Tanta Hospital are here given:

1. God is holy—Isa. 6:1-5.
2. God hates sin—Isa. 1:10-20.
3. God loves sinners—Eph. 2:4-10.
4. Atonement—Lev. 17:10-12.
5. Birth of Jesus—Matt. 1:18-25.
6. God's testimony—Mk. 9:2-8.
7. Testimony of miracle (Dead)—Luk. 7:11-17.
8. The judgment—Rev. 20:11-15.
9. Christ's interest in the lost—Luke 19:1-10.
10. The Crucifixion—Luke 23:33-49.
11. Appearance after resurrection—Luke 24:33-48.
12. Sinners must repent—Luke 13:1-9.
13. Conversion of jailer—Acts 16:16-34.
14. Happy experience of saved—John 15:1-11.
15. Unchanging Word of God—2 Pet. 1:16-21.

Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

WARM SPRINGS, OREGON

"Let the Redeemed of the Lord Say So"

A little testimony meeting was held after the preaching service on Sabbath, September 18th, and the response from the faithful group gathered for service was surprising. Five of those present arose and spoke.

The first one to speak was Elijah Miller, whose picture appeared in the September 1932 number of *The Womens Missionary Magazine.* He appeared to speak very earnestly and feelingly. Tears trickled down his cheeks as he spoke. An interpreter told what he had said. He had spoken of his love for the Lord Jesus Christ and of what the Christian life meant to him. From what he said, they have to depend so much on what they get from the missionary. They have no Bible of their own, and much of the truth they hear comes to them only from an address on Sabbath afternoon.

Another one who spoke was Robert Smith, who told what each said. He said that he realized that "the golden fruit" of Christianity was not to be had without a conflict, that the devil was trying to keep them from it.

Another spoke up and said that as for himself he would live and die a Christian, that there is nothing else to live or die for.

Another stood up and stated that the Church had meant everything to her, and the meetings had helped her.

A grandmother stood up and said that since her grandson had died it had been hard for her to come into the church building, for she would see the place her grandson used to fill, vacant, and it grieved her, but now she had found Comfort, and could come more freely.

These are the sweet, simple testimonies given, but the spirit of that meeting cannot be described, as each one in his or her own way bore testimony to the grace of God in Christ. They also spoke very respectfully of the missionary—Rev. Arthur Petrie—as "their pastor" and made him feel more and more the necessity of giving Bible truth in every message, since this is their only way of getting the Scripture.

CHRISTMAS IDEAS

Requests have come from societies for suggestions for Christmas giving to our Indian Missions. Anticipating these inquiries, I had asked Rev. Smith of Tama, Iowa, (Rev. Matthews of Simnasho and Rev. Petrie of Warm Springs have not yet told me their suggestions) and he told me some things that would be acceptable. They are: layettes, baby blankets, dolls, candy, pencil boxes, blank books (there are about forty children who could use them), patches for quilts, and underwear and stockings, particularly for women and old ladies.

"It is more blessed to give than to receive."

So long as the White Man talked one way and lived another, the Indian asked "Why bring us your 'White Man's Book' (The Bible) in one hand, and with your other take away our land?"

The Promised Land is for all nations. Abraham was called to be a blessing to all nations of the earth. The question of the Indian chief that L. L. Legters tells about is the accusing question that will face many Christians from millions of lost men and women: "White man, how long you know this Jesus road?" Then the other fatal word, "White man, you waited too long, my heart is like stone."

INDIAN BELIEFS

When the missionary comes to a pagan Indian group with the message of the Gospel of the Son of God for the first time, some elements in their own worship make them ready to listen. The belief in a supreme being; in propitiation for sin; in existence after death; their exercise of faith; their use of prayers, songs. meditation, vows, sacrifices — all these have to some extent prepared the Indian mind for the missionary's proclamation. Our pagan friend is not thereby led to accept Christ. On the contrary, after he finds that in receiving the Christian teaching, he would be compelled to surrender some of the practices which he loves, there ensues a battle with himself which often results in a refusal to enter the "Jesus Road".

Generally the religion of Christ makes greater headway with Indian youths than with adults. Most of the Christian adults today, exclusive of the oldest, heard the message when children. Few of those who do not hear of the Son of God until they are advanced in years accept Christ for themselves. They say "The white man's religion is good for our children; but we want to stay in the 'Indian Road'." Many of the older Indians would accept Christianity if they could add it to their present religions.

—Quoted from R. H. Harper in *American Indians—Pagan and Christian.*)

An Alaskan Indian Rule: Luxuries for none until there are necessities for all.

"The Gospel is the power of God unto salvation to every one that believeth."

"There is none other name under heaven given among men whereby we must be saved."

ARE MISSIONS TO THE INDIANS EFFECTIVE?

In a splendid article in the *Missionary Review of the World* (July-August Number) the Rev. Henry Roe Cloud, Ph. D., himself a Winnebago Indian, states the objectives in missions to the Indians concisely as follows:

1. To lead the Indians to the discovery of God, as the One Supreme Being;
2. To bring the Indians into the way of life through Jesus Christ;
3. To foster education among the Indians to develop character and to prepare for service:
4. To promote health and healthful living;
5. To train up a native Christian leadership;
6. To improve and stabilize the Indian home;
7. To discover and promote understanding and the means of co-operation between the Indians and the white people.

TWICE-BORN INDIANS

White Arm, a Crow Indian, was asked, through an interpreter how he knew he was a Christian. The Indian has a habit of thinking before he talks much on any important matter—not a bad habit. After considering he told the following experience:

"I knew I had a bad heart. It was not necessary for the missionary to tell me that. But I did not know how to get rid of it. The missionary told me to pray to Jesus and He would give me a new heart. I prayed and prayed, but it did not seem to do any good. I believed the missionary would not tell me a crooked story so I kept on praying. It was like a dark room, no windows, no light. I could not see. I kept on praying and all of a sudden, just like a man strikes a match, I could see."

White Arm had never read God's Word in any language. He had never heard "The entrance of Thy Word giveth light", and other similar passages. But this untutored pagan described in his own language the change that had taken place in his soul.

Rev. Bruce Kinney, Denver, Colo.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

It may not be universally known that the Assembly gave its hearty endorsement to a proposed plan for assisting pastors in their mid-week prayer service in cultivating mission-mindedness, on the part of the church as follows:

The using of the last mid-week prayer service each month to present the work in the Home and Foreign fields. January 25th is the date set apart for the presentation of "Our Work Among the Negroes". We hope at this meeting to have information which will inspire our people to a more active interest in the uplift of these underprivileged Americans.

After an extremely hot and dry summer the outlook for a large enrollment in our schools was not "rosy". In many of the Northern schools they are suffering from a drought that is as bad or worse than the one of two years ago. In these sections, the corn crop is ruined, upon which so many depend for food for themselves and their stock. Dr. Wilson writes, he fears the Red Cross will have to come to the rescue of the Chase City community again. Many parents will have difficulty in paying tuition, but in their anxiety that their children may have an education, they are willing to make great sacrifices. Twenty-two high school girls are enrolled in the domestic science department. They are working out a menu for a breakfast which they will serve in the near future; After this they will take up the study of luncheons, then dinners; also the best way of serving a meal.

A complete course in sewing is taught here, but it is going to be a big problem to get enough materials to work with. They would appreciate any contributions of dress goods.

Prairie reports school opened with a good enrollment but the attendance will be low for a few weeks. Cotton opened a little later than usual and the children work in the fields until the crop is picked. Sabbath services are well attended, especially the Sabbath School. Under the leadership of Dr. Johnson a spiritual life campaign has been started, which it is hoped, will result in spiritual blessings for all. For prayer meeting topics they are using one of the seven points in the Church's objectives for the year. During the Bible period in the day school they are teaching the children the words to the Bible songs, so that they may be able to sing without books.

Camden reports, at times the heat was terrific—it is still hot but more bearable. The section of country in this locality is in bad shape, though not any worse than it has been for some time. The people are, as usual, cheerful and optimistic, always hoping and looking, like Macawbar, for "something to turn up". As we have said before, "It takes more than a financial panic to dampen the optimism of the colored people."

Jubilee reports plenty of work; almost all of it is charity. Two women were brought in who were touring from New Jersey to South Carolina. They were in a wreck and their car was disabled. They had no money and sold their car for $8.00, then wired to South Carolina for money to get home. Of course they were not able to pay the hospital one penny. This is one of many cases that is being treated in our hospital. Humanity as well as Christianity demands that no worthy, needy case shall be turned away without treatment.

ROBINSON MEMORIAL HOSPITAL

We have three nurses in training. Office patients have been 25, and community patients 10.

One of the mothers of the community had three little baby girls (triplets) born to her. She was taken

care of by the hospital nurses. We are glad to report that mother and children are doing well. In this home they already had nine children and these additional ones make the family number twelve. The parents are very poor so we are trying to arrange some way to get clothing for the babies.

There has been a great deal of malaria in the community as this is a malarial district. In one family we had three cases. One little boy was very sick but all are now much improved. The mother died about three years ago leaving a house full of children. Their aunt takes care of the family but she is very poor.

We have in the hospital a charity bed which we hope will greatly benefit those of the community who are not able to pay their way. Some of the people are too poor to employ a physician so we are trying to do all we can to care for the people of the community.

We have had among our patients a girl of the community who had a very serious slash wound. Her clothes were soaked with blood when she arrived. When the doctor arrived he said that if it had not been for the work of the nurses she could not have lived. At that time even, he did not hold out much hope for her. For several days she hung between life and death but she has now recovered and is back with her family. The doctor and family give the nurses much of the credit for her recovery.

We are glad to make this report and hope to send in some of the doings of the hospital from time to time.

Mrs. N. J. Rhea, R. N.

A heartening note from the Young Women's Society of the Sixth United Presbyterian Church, Pittsburgh, said a box of hospital supplies was sent to our hospital. The following is a list of the useful contents of the box:

34 hospital gowns, 16 children's gowns, 84 diapers, 47 tray covers, 5 wash cloths, 6 packages of gauze, 41 towels.

The Sixth Church, with its varied interests, has never forgotten to remember the work among our colored missions and we appreciate, more than we can express, this latest evidence and liberality.

A new poet has arisen on the horizon and tells of her faith, gratitude and hope in the lines which follow. This poem was written by Mrs. C. H. Johnson, better known as Tillie Johnson, the one who really started our hospital at Miller's Ferry.

MY THREE-SCORE AND TEN

By Mrs. C. H. Johnson

September 5, 1862—1932

"All that fear God, come hear, I'll tell
What He hath done for me"
Through the long, happy pilgrimage
His servant is spared to see.

With thankful heart could I recount
The wondrous grace He's shown,
Through storm and sunshine day by day
His hand has led me on,

Till now I stand and gazing back
Across the track of years;
What matters it if now and then
The sowing was in tears.

Since I have reached the allotted span,
My three-score years and ten;
The joy of reaping has been mine
In the transformed lives of men.

I'm glad that I could do my bit
In the whitened harvest field;
Glad even for the steep hills climbed,
Repaid in the precious yield.

I never could have done it alone;
So weak and fearful was I.
But Jesus was near, bringing good cheer—
"Fear not, I'm standing by".

And so dark days I would forget;
For all was in His keeping.
Heart aches and griefs are blotted out
In the glad joy of reaping.

And when around the shadows fall;
When finished the "course", the "fight",
May I ever feel my hand in His,
And in "even time" see "Light".

Literature Department

MISS ELIZABETH MILLIGAN, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY 1932—1933

Rainbow Empire (adult-foreign); one to four copies sent to one address, 70 cents each, postpaid; five or more copies sent to one address, 65 cents each, postpaid; books called for personally, 65 cents each.

How to Use "Rainbow Empire", 15 cents each.

The Up Trail (Junior-foreign), 40 cents per copy. The "How To Use" is 15 cents per copy. Tickets for "The Up Trail" trip are 1 cent per strip. Each child should have one strip.

Facing the Future in Indian Missions (adult-home), 60 cents in paper and $1.00 in cloth.

Leader's Manual for "Facing the Future". 25 cents.

American Indian Picture Sheet, 25 cents.

Many Moons Ago and Now (Junior—home), 75 cents in paper. Directions for class leaders are included in the text.

We are sorry that "Many Moons Ago and Now" has been so long delayed. The fault was not ours but was due to difficulties arising in the preparation of the manuscript. We are now able to fill all orders for this book.

LEAFLETS FOR NOVEMBER PROGRAMS

Abyssinia—The Country and People, 3 cents.

Abyssinia—Its Religions, 3 cents.

First Fruits—Four of the Forty-Four, 3 cents.

The above are our only leaflets on Ethiopia. For other supplementary material, see Ethiopia Specials in the 1931 and 1932 Magazines and the July Magazine; also articles in *The United Presbyterian* and *The Christian Union Herald* throughout the year.

PAGEANTS

For the Book on American Indians:

"Where the Trails Cross", 15 cents.

"Two Thousand Miles for a Book", 25 cents.

For General Use:

"The Challenge of the Cross", 25 cents.

"American Beauties", 5 cents.

MAPS

Picture Map of Africa—50 cents.

Outline Map of Africa—25 cents.

Maps of *Egypt, India,* and *Sudan and Ethiopia,* 35 cents each, or the three for $1.00.

NEW STANDARD OF EFFICIENCY LEAFLETS

Prayer Groups and Prayer Circles—free.

How To Use the Prayer Cycle—free.

Our supply of 1932 Prayer Cycles is exhausted. The 1933 edition will be ready for distribution December 15th.

WORLD DAY OF PRAYER FOR MISSIONS

The *Call to Prayer* is Free if included with other orders. Otherwise, please send postage.

Program, "Follow Thou Me", is 2 cents; $2.00 per hundred. Order sufficient for your possible audience.

Posters (like pictures on front of "Call to Prayer") are 5 cents each. Order as many as will be needed in the churches participating. Please be ready with your complete order in January in order that all requests may be supplied.

Suggestions to Leaders will not be on a separate sheet this year but will be on the last page of the program.

Will those ordering Presbyterial literature kindly send the exact date of the Presbyterial meeting?

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

PROHIBITION EDUCATIONAL PROGRAM

Scripture Reading—Psalm 37: verses 1 to 11, 34 to 40.

Responsive Reading—Bible Songs Hymnal, Selection 34.

Suggested Songs—1, 18, 94, 96, or 97.

Prayer.

Presentation of Playlet, "They Say". or

Address by Able Speaker on "The Value of Prohibition." or

Condensed Resume of Leaflets:

"Before Prohibition." (It will add much if one familiar with old saloon conditions pictures them vividly, and if a Crusader, gives her experiences.)

"Facts and Figures on the Success of Prohibition." (Omitting those referring to business.)

"What Prohibition Means to Business."

"Referendum." (How Shall We Submit Prohibition To The People.)

"Why Keep Prohibition?" (Can be given as it is.)

Note—The program can be made the length desired by including two or more parts.

The leaflets if used must *not* be read to be effective. All the supplies mentioned in this program can be ordered from Temperance and Reform Department, 904 Publication Building, Ninth St., Pittsburgh, Pa., as well as copies of the program itself. Be sure to state the quantity of each desired otherwise samples only will be sent. DO NOT say, "Some Leaflets."

SUGGESTED PLANS FOR PRESBYTERIAL PRAYER GROUP SECRETARIES

Encourage

Private prayer life, Bible reading and study.

Personal Evangelism.

The Family Altar.

Church Attendance.

Attendance at Prayer Meeting.

More prayer in the devotions of the societies.

Attendance at Prayer Groups and Prayer Circles.

Having a Prayer Room at the Presbyterial, where officers may come for prayer before the meeting, and as many as will come during the lunch hour or at any other suitable time.

More prayer in the devotionals of the Presbyterial.

The Use of the Prayer Cycle.

Try to Form

A Presbyterial Prayer Group—in some central location, or several groups—to meet for one hour, monthly, at least.

Congregational Prayer Groups to meet for one hour, monthly at least, at some time other than the regular missionary meeting.

Prayer Circles—to meet for at least 15 minutes, monthly, on the day of the missionary meeting if no other time is available.

Keep before the organizations

The Seven Objectives of the Church.

The Five Objectives of Our Jubilee Year.

Leaflets available for use:

"Prayer Groups and Prayer Circles."

"How To Use the Prayer Cycle."

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Ruth I. Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sialkot City
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Katherine Beattie, 1920 ..... Sangla Hill
Miss Minnie Beatty, 1912 ..... Abbottabad
Miss Roma Beatty, 1909, Badomali, Sialkot District
Miss Rebecca Jean Black, 1921 ..... Sangla Hill
Miss N. Addaline Brandon, 1931 ..... Gujranwala
Miss Frances E. Brown, 1928 ..... Sargodha
Miss Theresa Brownlee, 1922 ..... Sialkot City
Miss Lois M. Buchanan, 1910 ..... Sialkot
Miss Henrietta Cowden, 1905 ..... Sialkot
Miss Evelyn Cathcart, 1925 ..... Sargodha
Miss Laurella G. Dickson, 1897 ..... Gurdaspur
Miss Margaret Fehlman, 1913 ..... Gurdaspur
Miss Betsy Fleming, 1913 ..... Jhelum
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R. N., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Pasrur
Miss Kate A. Hill, 1896 ..... Sargodha
Miss Zarra S. Hoon, 1921 ..... Rawalpindi
Miss Janette Howland, 1921 ..... Jhelum
Dr. Reba C. Hunsberger, 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Rawalpindi
Miss Sara Jane Lamont, 1928 ..... Gurdaspur
Miss Mary A. Lawrence, 1893 ..... Rawalpindi
Miss Mary E. Logan, 1891 ..... Gujranwala
Miss Glendine Lundquist, R. N., 1932 .....
Miss Eleanor W. Maconachie, 1909 ..... Pathankot
Miss Elizabeth McCahon, 1875 ..... Sialkot
Miss Elizabeth F. McConnell, R. N., 1931 .....
..... Gujranwala
Miss Lillian A. McConnell, 1902 ..... Lyallpur
Miss Rosa McCullough, 1879 ..... Gujranwala
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss Mary R. Martin, 1890 ..... Sheikhupura
Miss Margaret L. Murdoch, 1924 ..... Campbellpur
Miss Marian T. Peterson, 1930 ..... Pathankot
Miss Willa Ramsey, 1921 ..... Pathankot
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Louise Scott, 1916 ..... Gujranwala
Miss Rose Shereda, 1928 ..... Lyallpur
Miss Helen C. Sharp, M. D., 1932 .....
Miss Vivian L. Trimble, 1921 ..... Gurdaspur
Miss Helen V. Weede, 1928 ..... Pasrur
Miss Georgia Wengert, 1920 ..... Zafarwal
Dr. Maria White, 1886 ..... Pasrur
Miss Dora B. Whitely, 1911 ..... Pasrur

NOW IN THIS COUNTRY

Miss Emma Dean Anderson, 1881 .....
.....231 Franklin St., Slippery Rock, Pa.
Miss Lois Boyd, 1918 ..... Sparta, Ill.
Miss Marie E. Cash, R. N., 1926 .....
..... R. D. 6, Lebanon, Ind.
Miss Mary F. Lincoln, R. N., 1920 .....
.....1502 Penn Ave., Wichita, Kansas
Miss Maude M. Miller, 1925 .....
Electric Ave. and 6th St., Lewistown, Pa.
Miss Henrietta Moore, 1898 .....
..... R. D. 2, Slippery Rock, Pa.
Miss Sara A. Moore, 1917 .....
.....138 Steel St., Cambridge Springs, Pa.
Faith W. Reed, M. D., 1926 .....
.....c-o Rev. W. H. Reed, Minia, Egypt
J. P. Simpson, M. D., 1902 ..... Radford, Va.
Miss Kate E. Spencer, 1918 ....R. D. 5, Robinson, Ill.
Miss Emma Stauffer, R. N., 1925, c-o Mrs.
..... C. L. Graff, Blacklick, Pa.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, Jerusalem, Palestine

EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret Bell, 1901 ..... Fayoum
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Leota Cabeen, 1909 ..... Alexandria
Miss Mary F. Dawson, 1922 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Lucia Dwight, 1919 ..... Cairo
Miss Davida Finney, 1914 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Tanta
Miss Alta G. French, 1925 ..... Assiut
Miss Martha Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
Miss Rena Hogg, 1899 ..... Assiut
Miss May Holland, R. N., 1913 ..... Benha
Miss Bernice Knowles, 1932 ..... Tanta
Miss Lucy Lightowler, 1921 ..... Mansoura
Miss Ruth McCleery, 1931 ..... Cairo
Miss Jeannette McCrory, 1916 ..... Minia
Miss Lillian McClelland, 1923 ..... Cairo
Miss May E. McFarland, 1919 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Helen J. Martin, 1915 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Sara B. Meloy, 1923 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Marion Paden, 1920 ..... Zagazig
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Frances M. Patton, 1922 ..... Mansoura
Miss Estella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracey Seiver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Alexandria
Miss Isabel Simpson, 1931 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Benha
Miss Marie F. Tait, 1925 ..... Tanta
Miss Anna Y. Thompson, 1871 ..... Cairo
Miss Helen May Walker, 1930 ..... Cairo
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ethel Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ruth Mary Williamson, 1924 ..... Tanta
Miss Esther W. Wilson, 1919 ..... Beni Suef
Miss Margaret A. Work, 1924 ..... Cairo
Miss Ruth Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Beni Suef

NOW IN THIS COUNTRY

Mrs. Mary K. Coventry, 1918, ...Americus, Kansas
Miss Gudrun C. Estvad, 1925, 9 Lathrop St.,
..... Madison, Wis.
Miss Elsie French, 1909, c-o Mrs. W. J.
French, 924 S. 10th St., Escanaba, Mich.
Miss Alfretta M. Hammond, 1904 .....
..... State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926, 960 Third Ave.,
..... Los Angeles, Calif.
Miss Dora B. Mason, 1918, 1008 Milton St.,
..... Wilkinsburg, Pa.
Miss Mary L. Thompson, 1917 ..... Tarkio, Mo.
Miss Jane C. Smith, R. N., 1922 .....
.....438 N. Market St., Ligonier, Pa.
Miss Ida B. Whiteside, 1913 .....
..... Salem Street, Greenwich, N. Y.

SUDAN

Miss Mary E. Coie, 1919 ..... Khartum North
Miss Una Coie, 1918 ..... Omdurman
Miss Elsie E. Grove, 1912 ..... Khartum North
Miss Ray Huffman, R. N., 1924 ..... Nasser
Miss Aulora R. McIntyre, 1919 ..... Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Marguerite McClellan, 1926 ..... Omdurman
Miss Ruth M. Parks, 1930 ..... Khartum North
Miss E. Verna Pillow, 1930 ..... Khartum North
Miss C. Blanche Soule, R. N., 1921 .....
6817 Cresheim Rd., Mt Airy, Phila, Pa.

NOW IN THIS COUNTRY

Miss Esther Minta Ganter, 1928 .....
....709 Prospect Ave., So. Pasadena, Calif.
Miss Frances Turk, R. N., 1921, 823 E. Hutchin-
.....son Ave., Edgewood, Pittsburgh, Pa.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
..... Addis Ababa
Miss Viola M. Bayne, R. N., 1924 ..... Gorei
Miss Isabel Blair, 1922 ..... Sayo
Miss Mildred Kiemele, 1929 ..... Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 ..... Sayo
Mrs. Ruth L. Walker, 1923 ..... Gorei
Miss Florence D. White, 1923 ..... Addis Ababa

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

□ □ □

I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. Luke 2: 10,11.

How well I remember, when our children were small, what happy times we had, during the Christmas season. Especially

"The night before Christmas,
When all through the house,
Not a creature was stirring,
Not even a mouse."

The children would finally become quiet, and go to sleep. Then Dad would slip out the back door, and get the ax! Out in the front yard, I would hear a steady chopping. The shapely cedar tree was the scene of Dad's activity. Down would come a beautiful branch, and soon it would be occupying one corner of the parlor—straight and tall, ready to be decorated for the children's Christmas tree. (By the way, the knobs up the trunk of that tree, show today how many Christmas trees were used during the years.) As they grew older, more pretentious trees were bought, but none were as beautiful to me.

What should Christmas mean to children? Gifts, love, a spirit of unselfishness, and the Gift of our Saviour.

On Christmas eve, we would sit before the fire, and talk of that first Christmas night, when

"On the hills where Bethlehem's shepherds
Lay watching the sleeping town;—
Suddenly all around them,
Brighter than brightest day;—
A burst of celestial music
Made heaven's high arches ring,
As the angel choirs were chanting
Their praise to the infant King."

We spent the evening singing appropriate merry-Christmas songs— and finally ending with David's favorite, "Do not forget the suffering poor."

"O who will show us any good?
Exclaims the restless multitude.
But lift on us, O God of Grace
The shining brightness of Thy face."

"So pile up the logs, and so stir up the fire,
Come lads and come lassies, come mother and sire,
And crowd round the fireplace, and sit on the floor,
And leave out the latch-string—no bolts on our door;
And if there should enter a brother in need,
Oh, give him glad welcome, and stay the God-speed.
So Yulefire and heart in unison beat,
We give Christ the Saviour a welcoming seat.
Soon comes early Christmas morning.
"Theres the patter, patter, patter of eight pairs of little feet
Falling like a summer shower on the dimly lighted stair;
There's magic in the morning and a thrill with joy replete
In the chirping sounds and rustlings and the promise that they bear."

The distribution of gifts follows Dad's prayer of praise and thanksgiving. Also the Christmas dinner is enjoyed.

Swiftly the years have vanished. Now, the children and their children, all come home for Christmas.

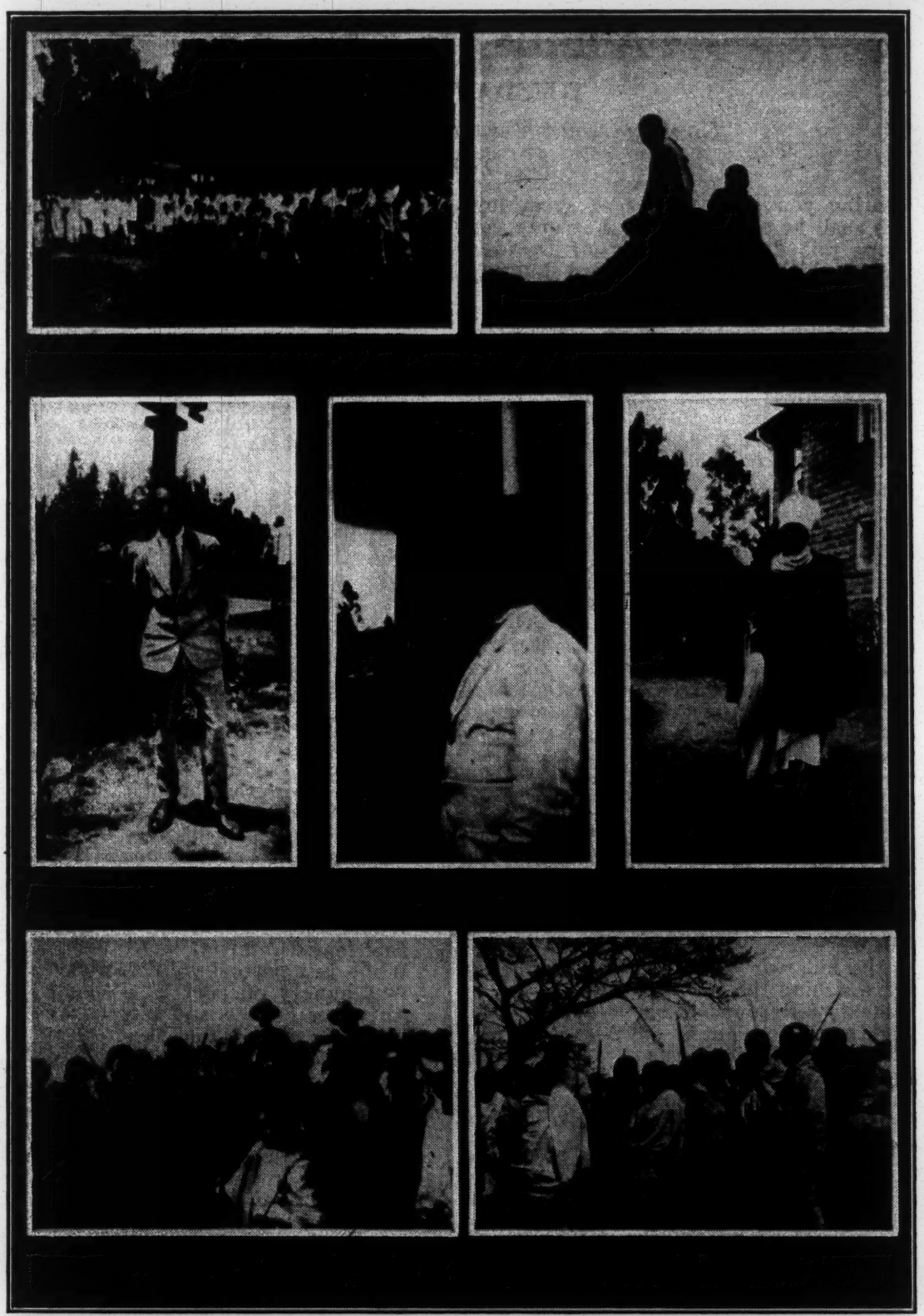
"I went back home for Christmas,
And I was glad I went,
For in that little village
I found that old content.
There were the old folks 'round me,
The children in the hall,
A dozen hearty kisses,
A warm, "God bless you all!"

When home for Christmas let's remember others.

"Would Christ approve your Christmas,
And feasting gaiety,
While just beyond your doorway
Was hungry misery?
Ah! tears of love and pity
We'd see on His kind face,
Our selfish celebrating
He'd deem all out of place."

"Gold and frankincense and myrrh,
Lord, they brought to Thee;
And **myrrh** was death, and **incense** prayer,
And **gold** was victory.
The myrrh they gave Thee in Thy thirst
Upon the tree.
And through the solemn centuries
The prayers of saints have risen
From hearth and chancel, crypt and tomb,
From pyre and from prison.
Yet draweth on the mighty hour
By the Father willed
When every knee shall bow to Him
Who on the cross was lift,
And every tongue acclaim Him king;
This is the golden gift."

Mrs. Hetty Graham Evans,
Reynoldsburg, Ohio.



SOME ETHIOPIAN PEOPLE—PICTURES BY MRS. BANCROFT

1. Our Church Congregation, Addis Ababa.
2. These boys will grow up to have lives as barren as the land in the picture.
3. Abraham Aldina a convert of the Gorei Mission.
4. Lamm, one of our faithful boys.
5. A Coptic priest. This priest had an operation here. He tells people he was dead and is now alive.
6. Ethiopians on parade at Maskal Service, Gorei.
7. Gallas between Addis Ababa and Sayo. They are as sheep having no shepherd. (Miss White and I fell asleep on the path while on trek and awoke with about 200 of these people around us. How frightened they were!)

Cut furnished from Mrs. George Moore Memorial Fund.